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Women explore the 'fabric' of their lives

JESSIE SCHUT

Diane Marshall shows cloth made by African women.

Jessie Schut

EDMONTON — They came from a variety of denominations; they came from the far reaches of B.C., Saskatchewan and Alberta. They came to explore the "tapestries" of their lives, and perhaps to add new threads, or to untangle knots, or to fill in holes. Most of all, they came to connect with each other and to make another weaving, that of a community of women united in serving God.

"Textures and Tensions: Weaving the Fabric of Women's Lives" was the name of a conference that brought 135 women together February 27 and 28 in Edmonton.

Edmonton has been the site of a number of previous women's conferences, organized by the Committee for Women in the CRC, and shaped by the desire organizers had for promoting equal partnership with men within the church.

After the Classis of Alberta North agreed to welcome women to participate in the offices of the church, the committee felt that its work was done and disbanded last April.

Celebrating gifts

This conference was different. It originated as a commitment by Vicky Van Andel to bring together women of different interests and ages who might have differing views on "women's issues," but who were still connected in many fundamental ways. A number of other women shared her dream and agreed to work with her to put on this conference.

"We deliberately chose a very broad program which would appeal to many women," says Van Andel. "We wanted participants to experience our connectedness as women, and celebrate our gifts."

In effect, the conference provided many threads which women could sort through and choose to weave into the tapestry of their own lives.

A need to adjust

Things started off with a presentation by Revisioning, a group of artists who meet regularly to support each other as they live with family members with disabilities. The visual

See **THREADS** *page 2...*

Humanist group wants to replace religion

Alan Doerksen

ST. CATHARINES, Ont. — The Humanist Association of Canada (HAC) says religious beliefs have stifled human development and progress. But despite that "anti-religious" stance, the association has a clear code of beliefs and now offers wedding and funeral ceremonies, which one Christian professor sees as evidence that humanism is acting as a religion.

HAC says humanism is: "a life-stance dedicated to the betterment of society through the use of reason and ethics from a non-religious viewpoint. Humanists look to scientific enquiry, reason and compassion for solutions to human problems. Humanists do not believe in any deity and consider notions of an after-life and rewards and punishment after death by a supernatural god to be meaningless. Humanism is an alternative to organized religion."

'Atheists that care'

"A humanist is an atheist that cares," adds Sheila Ayala, public relations spokesperson for HAC.

Henry Morgentaler started HAC in 1968 and became its first president. He has been instrumental in encouraging HAC's strong stance for an open abortion policy.

"We support social issues like free choice in euthanasia and assisted suicide," says Ayala. "We stand up against religious infringement on society."

COURTESY HUMANIST ASSOCIATION OF CANADA

The first wedding performed by the Humanist Association of Canada, in Ottawa in August, 1996.

One way HAC is demonstrating its opposition to religion is through a petition to the federal government to take out references to God from the Preamble to Canada's Charter of Rights and Freedoms. HAC wants to change the phrase: "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law" to: "... the supremacy of intellectual freedom and the rule of law."

HAC also wants Ontario's Roman Catholic school system to be replaced by a completely secular public school system.

Too much suffering

HAC takes its stand because "we consider religion has done a lot of harm," says Ayala. She gives as an example the ongoing conflict between Protestants and Catholics in Northern Ireland. If there were no religious believers in Northern Ireland, there would be peace, she asserts.

See **SECULAR** *page 20...*

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News

Threads of solidarity woven at conference

... continued from page 1

artists talked about their work, while poets read writings that reflected both the joys and sorrows of having a life that's interwoven with a child, a spouse or a sibling who has handicaps.

This thread was a knobby one, spun of twisted dark and light colors, with bits of beautiful, brightly shining silk poking through.

"The name of our group reflects the fact that we've had to change the way we look at life," said Evelyn Martin, a visual artist. "We've all walked down a myriad of complex emotional paths."

Her fibre art piece "Dreams of Heaven" depicted her son Nigel, who is profoundly cortically impaired, moving through various phases of his life on the way to heaven. Along the way, Nigel finds people to walk along beside his wheel chair, to be his friend.

For some people, this presentation connected them to other remembered griefs. One woman said she wept as she listened to the poetry because it reminded her of the pain she felt when her child was born prematurely and almost died. Yet she also shared with the presenters the joy and the rewards that are part of being connected with persons who live with constant challenges.

Another woman responded to the presentation with an observation that highlighted hidden connections. "Your children have visible disabilities," said Cindy Verbeek. "But we all have disabilities — but they are hidden from view. We share a lot with your children."

Easy identification

Saturday morning, the conference presented threads that were sharper ... almost like barbed wire. Diane Marshall, clinical director of the Institute of Family Living in Toronto, and a participant in the Beijing UN conference on women, spoke about what the world looked like through the eyes of women in disadvantaged countries.

In particular, a World Vision video on the plight of the girl child showed horrifying images of girls being exploited for sex in Thailand, married at the age of 11 in India, and being subject to genital mutilation as preschoolers in some countries in Africa.

All women, by nature of their gender, identified with these girl children, even though most North American women have never experienced such humiliations. Marshall called women to two tasks linked by prayer: healing and justice-making.

"There is an important tension between the misery of the world and the life of prayer," said Marshall. "What we pray for is connected to our vision of what the world should be." She called for those at the conference to pray and to work to restore hope to the oppressed and to proclaim the good news.

Although these threads of solidarity need to be woven into a Christian woman's life, they don't always look beautiful or feel good. Those threads may be uncomfortably itchy, to remind women that God is gently calling each one to reach out and touch the world with his love.

Intergenerational sharing

Saturday afternoon presented an opportunity for woman to make connections with each other and with themselves as they chose from a variety of workshops and seminars. It was a joyful time of talking and learning, of listening and encouragement as women shared their common experiences in family relationships, parenting, self-discovery, and friendships.

Retired chaplain Sini Den Otter led a session about moving through the various transitions of life. "It's good to have women together for a conference like this," she said. "I think women go through life differently. While many men have their work, women are more involved in their families, and we need to share our experiences."

"We can offer each other something," adds Van Andel, who was enthused by the broad range in ages present. "When I'm talking to younger women, they give me their view of life, which is hopeful. Older women give me wisdom and perspective."

JESSIE SCHUT

Vicky Van Andel,organizer of the women's conference, holds up a group weaving.

Indeed, the crowd wholeheartedly embraced the concept of connecting. Janette Seinen was thrilled to have her sister and sister-in-law travel from Terrace on the west coast of B.C. for the event. Liz Van Wyngaarden said she came from Alberta's Peace River country to take a break from the isolation and broaden her world.

There were at least half a dozen mother-daughter pairings comparing notes and enjoying strengthened relationships. Friends pushed their chairs into circles during social times. Some pulled out their knitting as they chatted, catching up on news as though they were visiting in each other's kitchens.

And definitely, women were also celebrating their giftedness. The book table proudly displayed five books written by local women; the vocal, flute and piano music provided by leaders enriched the day. At the close of the conference, the workshop on liturgical dance performed a work they'd learned from teacher Kathy Doornenbal.

Not to be admired and hidden

Sometimes, tapestries are merely admired and then packed away in a linen chest, never again to brighten a dark corner or engage a viewer's senses. All the threads of this conference could make a difference, if women incorporate some of them into their lives, and use them to enrich and beautify their world, their community, and their homes, participants agreed. Van Andel and the other organizers were delighted with the overall response to this new beginning in connecting women. They're hoping that another similar conference will happen in two years, and that women will return to pick up both familiar and new threads to add to their personal tapestries.

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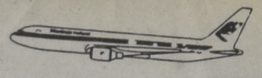

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Calvin's political foresight still benefits us

Principalities & Powers

David T. Koyzis

George Sabine, the celebrated historian of political theory, argued some 60 years ago that the primary influence of Calvinism on the larger Western political tradition was to legitimize a right of popular resistance to unjust authority. Since the 16th century there have been a number of revolutions against tyranny in countries with a strong Reformed presence, including the Eighty Years War of the Netherlands against Spain, England's 'Glorious Revolution' in 1688, and the American War for Independence.

Nevertheless, it may come as a surprise to many people to learn that Calvin himself does not recognize such a right of resistance and counsels passive obedience to tyranny, which may be the judgment of God against a people. In his Stone Lectures, presented last month at Princeton Theological Seminary, Nicholas Wolterstorff argues that Calvin's views on political authority are inconsistent with his recognition that not all claimed manifestations of ecclesiastical authority are worthy of obedience. Otherwise Calvin would have continued to obey the Pope and the Church of Rome.

A philosophical construct

I believe Wolterstorff is correct to point out this inconsistency, yet I believe he has missed another possible reason why Calvin was unable to give unqualified endorsement to popular resistance. This is because "the people" as an easily identifiable responsible agent does not exist.

Two centuries after Calvin, his Genevan compatriot, Jean-Jacques Rousseau, argued for popular sovereignty over governmental authority. For Rousseau the people's general will is the source of all law and justice. If government substitutes its own particular will for the general will, then the sovereign people have the right to withdraw the government's authority.

But the meaning of the general will is notoriously difficult to pin down. The notion that something called "the people" can be identified with a single over-arching community is deceptive and dangerous. Real people are embedded in multiple, overlapping communities of states, churches, families, businesses, schools and labor unions, each of which has some legitimate claim on their loyalties. A single general will cannot be said to exist.

It should not be surprising, then, that Calvin would not acknowledge aright to resist in "the people." After all, for political purposes, people always act through their leaders and representatives in specific offices and institutions. Thus, while Calvin believes that Scripture requires obedience even to a bad king, he does not leave the subjects without some form of remedy. Indeed his favored solution to tyrannical government is a constitutional one providing for lower magistrates empowered to restrain the wilfulness of the king.

Checks on tryanny

Calvin specifically mentions the *ephors* in Sparta, the tribunes of the people in Rome, and the *demarchs* in Athens as examples. We could cite more contemporary examples, including the power of Members of Parliament to defeat a sitting government in Canada and Britain, the so-called checks and balances built into the American political system, and even the right of citizens to vote rulers out of office in a democratic polity.

At a time of some political instability in Europe, Calvin was undoubtedly concerned to avoid making any statement that would further inflame an already precarious situation. After all, without peace and stability it is difficult to speak of doing justice in any effective sense.

Yet Calvin was far from thinking that tyranny should simply be allowed to run roughshod over the people and recommended the establishment of constitutional mechanisms to prevent this happening. That our own constitutions have largely been effective in this regard is probably due in large measure to Calvin's foresight.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and enjoyed the unseasonably mild weather during his visit to Princeton, New Jersey.

VanderVennen to lead Christian Studies International

TORONTO (ICS) — Robert VanderVennen recently accepted the appointment of a part-time position as administrative director of Christian Studies International, while continuing his part-time work with the Institute for Christian Studies, announced the group's board chairperson, Fred J. Reinders.

INSTITUTE FOR CHRISTIAN STUDIES

Robert VanderVennen

Based in Toronto, Christian Studies International arranges for evangelical Christian professors to teach with a Christian perspective in secular universities in overseas countries, especially those in Russia and China which are making great cultural and intellectual changes and are searching for a foundation on which to build a stable society.

For the past three years Christian Studies International has enabled both Dr. Adrian Helleman and Dr. Wendy Helleman to teach at Russia's flagship academic institution, Moscow State University. They both teach in the philosophy department, which until recent years was the Department of Atheism. The Hellemans find considerable openness to their Christian perspective from their students and from fellow university professors.

Christian Studies International is the Canadian affiliate of the International Institute for Christian Studies, whose home office is located in Overland Park, Kansas. Founded in 1986, IICS currently has 22 teaching fellows in such countries as Ukraine, Nigeria, the Czech Republic, China, Poland, Hungary, Belarus and Vietnam.

Gospel can change direction of culture

"There are times in the histories of nations when they undergo great change, led by change in worldview of the educated people," says VanderVennen. "At such a time bringing the gospel to bear on key universities can change the direction of a whole culture."

People with interest in overseas university teaching positions and in supporting such ministries can contact VanderVennen at One Massey Square, Suite 1910, Toronto, ON M4C 5L4.

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Editorial

Caiaphas and me? Gimme a break!

When I was a boy I thought that Caiaphas was a dirty stinker. Even though he was a high priest who represented God, he was quite willing to rely on false witnesses when it came to putting Jesus on trial. This was Jesus, *my* Savior, whom Caiaphas was determined to find guilty of blasphemy. Lady Justice may wear a blindfold so that she will not judge by appearances, thus having to weigh the arguments without partiality; Caiaphas wore no such blindfold. He had his mind made up: Jesus must die. Some judge!

So I thought of Caiaphas as a *smeerlap*, the Dutch equivalent for "dirty stinker."

Now that I am almost grown-up, I think of Caiaphas as a complex man. He was an upstanding citizen, a decent man who was truly concerned about good order in Israel. He thought it might be better if one man die than that the Romans step in and take away the whole nation. That sounds practical to me. Wouldn't you resort to a few lies if your power base were at stake?

Caiaphas was a good patriot. Had he lived today, he would probably approve of using the Canadian flag and anthem as a weapon in the House of Commons to silence the opposition. He might even run for the Liberal leadership in Quebec in order to save the country. It is better that one man run against Lucien Bouchard than that the whole nation should perish. Never mind whether Caiaphas would have to change political stripes. With his new stripes we are healed.

Middle-of-the-roader

Caiaphas was a pretty good conservative in that he focused mainly on the five books of Moses, and thought little of the writings of these pesky prophets whose behavior you can never predict anyway. He probably did not believe in the resurrection of the dead. The five books of Moses, especially Leviticus, contain all that lovely stuff about the priestly order of things and those laws of purification. O those laws of purification ...; they were so important.

Yet Caiaphas was a pretty good liberal, too, as he easily befriended Rome. He knew on which side his kosher bread was buttered. He was either a red Tory or a blue Grit.

If Caiaphas were to run for political office today, I might vote for him. He could be tough when he needed to be. He probably wouldn't keep his promise about the GST, but then, who would when it brings down the deficit, right? And that matter of having the ends justify the means by encouraging false witnesses to serve his cause, well, how else are you going to ward off all those accusations of sexual impropriety? What's all this talk about impeaching Caiaphas anyway? If he wants to perjure two false witnesses, that's his private affair.

Balance is the key

One advantage of growing older is to realize that Caiaphas is not so different from us. Philip Yancey in his book *The Jesus I Never Knew* reflects on this identification dilemma with respect to the Pharisees:

"As I consider each one of these groups [the Essenes, the Zealots, the Sadducees, the Pharisees], I conclude that most likely I would have ended up in the party of the Pharisees. I would have admired their pragmatic approach to the ruling government, balanced by their willingness to stand up for principle.... For all their differences, though, Essenes, Zealots, Pharisees, and even Sadducees shared one goal: to preserve what was distinctly Jewish, no matter what. To that goal, Jesus represented a threat, and I'm sure I would have perceived that threat."

Just as Yancey can see himself as a Pharisee, I can identify with Caiaphas. Jesus was a threat to Jewishness and Jewish elitism with all his talk about the Sabbath, the destruction of the temple and his fellowship with Samaritans and the lower classes of society. He might upset the Romans enough to do economic and social damage to the country. Hasn't the dollar gone low enough?

Like us is okay?

So the more mature me says: In some ways I'm like Caiaphas. Whenever I place my own security or that of my group above the will of God, I seek the death of Jesus and what he stands for.

But there is a problem, too, with this mature way of looking at Caiaphas and the Pharisees. We may lose our edge as we become too comfortable with this picture. If we can understand why Caiaphas acted the way he did, it's not so difficult to move on to the next point — Caiaphas can't be all that bad.

If seeing Caiaphas in ourselves serves to make us repent from our duplicities and compromises with the truth, then, fine, let us empathize with Caiaphas. But if it leads to relativism and the conclusion that Caiaphas and we are only human after all, then I prefer to stop growing and return to my childhood and say: "Caiaphas was a *smeerlap*."

The way of discipleship

Of course he was. He sided with Satan at the peril of his soul. Jesus did not personally rebuke him because he respected the authority (representing God) set over him. But earlier, Jesus was devastating in his critique of the religious leaders of his time, calling them snakes and whitewashed tombs. Jesus does not downplay the insidious nature of compromise and injustice. He calls us to take sides and stand with him.

Every time I side with Satan, I fall under the same judgment that Jesus pronounced on the teachers of the law. If Caiaphas is a dirty stinker, so am I.

Fortunately the woes that Jesus pronounced over Jerusalem and its religious leaders are followed by the loving lament: "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often have I longed to gather your children together...." We can stop the pronouncement right there and forego the conclusion "you were not willing .... your house is left to you desolate." The offer is still open. Jesus is still gathering his children together like a hen gathers her chicks under her wings.

The blood of Calvary can change the picture in a moment from compromising Pharisee to faithful disciple. Praise God! **BW**

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Reflection

You need to meet God in person

H. A. Visser

Does God exist? Or to put it even more neutrally: Does *a* god exist? I would like to answer this question with an image.

On a Saturday afternoon walk down Yonge Street or through the Eaton Centre in Toronto you will meet hundreds of people. But if upon your return home you are asked if you met anyone on your walk, you would say, "No. Nobody."

You met hundreds and you met nobody. Why? Because all those hundreds of people mean nothing to you. Actually, although they exist, they don't exist for you. Only when you meet someone on Yonge Street with whom you have an encounter, a conversation or contact does that person, out of that nameless mass, begin to exist for you.

That's how it is with God. You can in a thousand and one ways suspect his existence: from the creation, from the voice of your conscience, from the miracle of birth and life as a whole, from certain events in the world and in your life. You can even come so far as to say (and mean it, though it doesn't touch you), "I really believe that there is something out there."

But this God, or these gods, if you will, exist for you only in the way those hundreds of people you meet on Yonge Street exist.

God begins to exist for you only when you have an encounter with him. Without that encounter, without that conversation (because you truly meet a person only when you talk with him) God remains a pale theory.

Translated and adapted by Bert Witvoet from a Dutch radio sermon.

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Letters

A difficult road to forgiveness

I would like to share with the readers of *Christian Courier* an anonymous poem which was written by one of my counsellees who was severely sexually abused by her father. She found the process of forgiveness very difficult and possible only in the strength of her Savior, who gave her the will to forgive.

Betty Vanderburg
Clinical social worker
Oshawa, Ont.

Willing

Willing to be willing,
Lord, is something
that I ask.
Willing to be willing
is such a difficult task.

Willing to be willing
when my heart is not in place;
willing to be willing
when you ask me to
make space.

Willing to be willing
when my life is in such
turmoil;
Willing to be willing
to not let my temper boil.

Willing to be willing
to witness for the Lord;
willing to be willing
for his Spirit to be
outpoured.

It was a barn-yard disgrace

I found the column "Barn-yard Grace" by Jen VanderBeek (CC Feb. 6) rather disturbing and contradictory. While these people had "fun and fellowship" with coffee and doughnuts, etc., they were helping all these thousands of young animals to their death.

I don't see where the "grace" comes in here, certainly not for these chickens.

A. Jacobsen
Smithers, B.C.

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Dordt receives $1/2 million from Vermeer Foundation

Sue Droog

SIOUX CENTER, Iowa — Dordt College officials have announced that the Vermeer Charitable Foundation of Pella, Iowa, has made a half million dollar grant pledge to the college's Dordt 2000 Campaign. The foundation is run by a family who are members of the Christian Reformed Church and longtime Dordt supporters.

"We are pleased and grateful for this latest indication of the Vermeer Foundation's commitment to Christian higher education and Dordt College," said president Carl E. Zylstra. "The foundation has made significant contributions to all of our fundraising campaigns over the last 20 years."

$15 million raised so far

Dordt 2000 is a five-year, $16 million fundraising campaign, part of which has financed the construction of the recently completed recreation centre, faculty office addition and maintenance building. In addition, campaign funds will help provide for a variety of other needs through support of the annual operational fund and endowed programs. The Vermeer grant has helped push the campaign total over $15 million.

"The Vermeer grant will enable us to make more internships available to our students in engineering, computer science and business," says Zylstra.

Funds help internships

The funds will be used to endow a scholarship fund for internships, especially for summer placements, which are often the most valuable and adaptable to students' schedules but are sometimes passed up due to financial considerations. In addition, the college plans to dedicate more staff time to working with companies in the development and supervision of internships.

Internship development in the business department will focus especially on international opportunities, as one part of the effort to internationalize the business program. The business department will also work to establish international contacts with companies, other Christian colleges, development agencies and individuals. Their goals include expanding the impact of a Reformed world view in the field of business, opening up new opportunities for graduates, and bringing a more global perspective to campus-based programs.

Christian school principal gets 'em reading

CHATHAM, Ont. — The principal of Chatham Christian School has been cited for outstanding performance in reading education by the Institute for Academic Excellence.

Rick Klooster was awarded "Reading Renaissance Model School" certification by the Madison, Wisconsin-based institute. Model School certification indicates that Klooster's efforts to adopt "reading Renaissance" methods have resulted in measurable increases in student reading performance.

Commitment to success

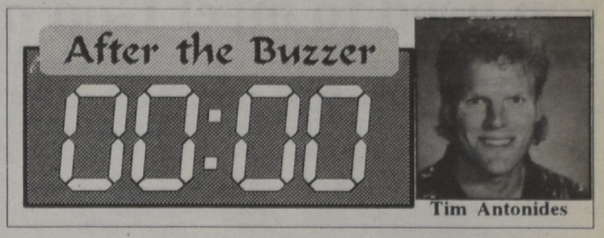
"Rick exemplifies the kind of commitment to the success of every student that is at the heart of effective teaching," institute president Stuart Udell said in making the award.

To receive Reading Renaissance Model School certification a principal must demonstrate that his or her students receive a minimum of 45 minutes or reading practice time daily. In addition, teachers must be actively working with individual students to meet institute-recommended standards for reading achievement.

Chatham Christian School will also receive a grant of $100 in recognition of Klooster's achievement and will receive a discount on educational staff development opportunities.

The Institute for Academic Excellence works with educators across North America to disseminate classroom-proven teaching strategies and techniques. The institute's Reading Renaissance program is a comprehensive reading improvement strategy that combines computer technology with a regimen of extensive reading practice to rapidly build student reading comprehension.

A glance at the Olympics



Tim Antonides

Texas, of all places! Tara Lipinski, a 15-year-old figure skater from Texas came from nowhere and won the Olympic gold medal in women's figure skating. Ignoring the "America's Sweetheart" nickname and the fact that her mug will be on every box of Wheaties in North America for the next year, it's just a great story.

The Nagano Olympics were full of great stories. They were also full of ugly ones. Looking at the whole thing from a Creation/Fall/Redemption perspective is helpful.

First off — Creation. The Olympics are, of course, a celebration of athletic gifts used to their very fullest. They're a testament to a Creator who gave us leg muscles that can make a pair of metal blades glide on ice, hands that can make a hockey puck sing, feet that can carve skis through snow. We were able to see the beauty of this in our living rooms.

Inevitably, we could see the effects of the Fall as well. A few things happened that made us cringe. Ross Rebagliati's taste for B.C.-grown produce (or, he says, his friends' tastes) made life interesting on the snowboarding side of things. Then we had the Canadian bobsledder who was hit by a chunk of glass from a high building as he was going out for a stroll in the Olympic village. Allegedly, the glass came as the result of a drunken celebration by a group of athletes staying in a hotel.

Pride and the Fall

We can't forget, of course, the Canadian men's hockey team, many of whom after losing to the Czechs blamed the shootout format of the game rather than the amazing play of their opponents. Equally silly was the controversy between Canadian officials and athletes over the lack (and misuse) of French at the athletes' reception. The U.S. hockey team took a few liberties with their hotel's furniture during an evening training session. If no one owns up to "who done it," the hotel may consider charges against the real perpetrator (Budweiser).

Thankfully, there were no terrorist incidents or major international conflicts. Countries that don't get along too well behaved themselves. Still, the Fall's effects were alive and well in Nagano. To see more, read your local newspaper sports section. They ate the stuff up.

But let's focus on what was redemptive. There was plenty. First of all, hard work, great attitudes and sportsmanship paid off. The Czechs played a hard, clean hockey game. They didn't give up and they didn't get down on anyone. Instead, they taught the Canadian "dream team" boys a lesson and beat them. Unity and harmony were also restorative virtues in Nagano. The Quebec separation business that has been nauseating Canadians for years was put on hold. Take Marc Gagnon, a short-track speed skater from Quebec: "I am from Quebec. I am proud to have represented Canada and will always be proud to enter as a Canadian."

Take Quebecker Sylvain Bouchard who spent time between skating sessions fine-tuning a Manitoba competitor's skate blades. Other than the athletes' reception language issue, there was a spirit of harmony at work between the Canadian athletes. The Canadian Parliament should have taken note.

For the most part, I think that our Lord smiled on the Olympics. There were a number of disgusting aspects, but there was also enough goodness and beauty to make the whole thing a celebration. Nagano '98 proved that we can still get together as divided nations and appreciate one another's gifts.

Tim Antonides teaches Grade 5 and coaches basketball at Surrey Christian School, Surrey, B.C. He is currently on a short leave called a honeymoon after his March 14 marriage. Congratulations, Tim!

Spoelhof family endows new initiative at Calvin

Phil de Haan

GRAND RAPIDS, Mich. — The John and Judy Spoelhof family of Holland, Mich., is endowing a new business-related initiative at Calvin College, "The John and Judy Spoelhof Family Institute for Christian Leadership in Business."

The institute will initiate and support new programs, training and events that promote Christian leadership in business by Calvin students and faculty — and, through their influence, in the broader community. Expanded domestic and international internship programs, co-op education, conferences, special courses, and outside speakers all could be funded by the institute.

One immediate venture will be "The Spoelhof Family Faculty Externships in Business."

The faculty "externships" program will see one Calvin faculty member per semester take the entire semester off to work with a for-profit company or corporation. Calvin will pay the faculty member's full salary for the semester, with the endowment paying for the professor's replacement. There will be no cost to the business other than a commitment to successfully participate in the program's objectives.

Calvin faculty will be expected to participate in the regular work of the business and fulfill responsibilities as defined by the business supervisor. It is expected that the duties will both use the expertise of the faculty member and contribute to the on-going work of the business. Upon return to Calvin the faculty member will report on the experience, the benefits of being an "extern" and how their courses and teaching might change as a result of the program.

All faculty members with at least three years experience who are on a regular appointment at Calvin are eligible for the program and there is no preference by discipline with faculty from the humanities, social sciences, arts and natural sciences encouraged to apply.

Book Review

The Dutch are much in Ontario

Harry der Nederlanden

The Dutch Touch in Ontario

By Albert van der Mey and Marten A. Mol

Toronto, Ont.: Marten A. Mol & Associates Ltd., 1997. ISBN 0-9682542-0-9. Hardcover, 232 pp. $39.95 (Cdn).

This is a coffee-table book with over 400 photographs but also lots of interesting reading. It's a book to flip through and read whatever strikes your interest. No pretense is made to tell some sort of chronological story, so there's no need to start at the beginning and work your way to the end.

An effort is made to avoid turning the book into simply a list of successful Dutch in Ontario by dividing the book into thematic sections that give an overview of contributions made to Ontario culture and society in distinct fields, such as farming, business, entertainment, sports, the arts, and so on. But the focus is always on specific persons. In this way, we are introduced not just to so many individuals but we also get a glimpse of the organizations, institutions and corporations that have been founded by the work of the Dutch.

Ethnic pride indulged

To be honest I tend to be a little cynical about books like this and question the ethnic pride motive that spawns them. Nevertheless, I found myself happily flipping pages and reading section after section. It is inherently interesting to see how immigrants from your part of the globe have fit themselves into Canadian society, changing it and themselves.

To see people pursuing their own unique interests tends to be fascinating in and of itself. The fact that this motley variety of people happen to be of the same ethnic origin as you often comes as a bit of a surprise.

The book is attractive and well-bound — 227 pages of indulgence in ethnic self-congratulation. (Sorry, but despite my fascination, I couldn't keep my cynical side suppressed.)

From a tomato and a cucumber, a Christian media empire is born

CHICAGO, Ill. (EP) — The hottest things in Christian publishing today are a tomato and a cucumber.

Bob the Tomato and Larry the Cucumber are the stars of VeggieTales, a riotously funny children's video series that leads Christian bookstore sales and will move to mass market distribution March 31.

Not fond of veggies

The decision to use talking vegetables as main characters in America's first computer-animated video series was more practical than creative. Equipment limitations made it difficult to animate complicated figures.

"It was never a particular fondness for vegetables or wanting kids to eat them more," says Phil Vischer, the mastermind behind VeggieTales' voice of Bob the Tomato.

"It was just that this was a character we could create, and it was great. A cucumber was such a simple shape that it was very easy to do all of my tests for facial animation and bounce cycles. He needed a sidekick so he got someone short and round to match his tallness, and that was a tomato. Those were the first two I made, and then I realized we needed some sort of child protagonist. I thought of asparagus because they have 'hair,' and that makes them more interesting to animate and look at. It all grew out of that. If you know how to tell stories you can tell stories with popsicle sticks...."

Christian Disney?

Vischer's goal is nothing less than creating a top-four family media brand with a Christian perspective — what he calls "a Disney with a Christian world view."

He explains, "I think Bob and Larry will always be our Mickey or our Kermit. But the plan is to build a media company that's still going to be here in 100 years making products with a Christian worldview that blow people away with their creativity long after every one here now is dead. We're trying to build a company that has the structure and systems in place to do that, that will, we hope, grow far beyond a tomato and a cucumber."

Staying focused on that goal is a challenge. The success of VeggieTales has brought many opportunities to Vischer's company, Big Idea Productions — but not all of those ideas fit his vision.

"You have to stay wildly focused on your own agenda," he explains. "We have a very strongly drafted mission statement. Our purpose as a company is to markedly enhance the moral and spiritual fabric of our society through creative media. That drives everything we do. I've decided we're going to accomplish that by building a major media company, building a brand that represents Christian values in family media."

Will keep control

Vischer says his company has "walked away from 30 or 40 opportunities in the last two years simply because someone else would have owned the copyright" — which could have prevented his maintaining control of content and perspective.

Others can, however, market neckties, T-shirts, plush toys and just about anything else you could imagine dressing up with an image of Bob and Larry.

Vischer explains that, these days, "Very little of the money is in the actual product itself, which is why Hercules will generate more revenue in licensed product than it will in the domestic theatrical. Disney knows that, which is why they spend so much time working with toy companies years ahead of the release... We have very much become a study in controlling the rights and exploiting ancillary revenue streams."

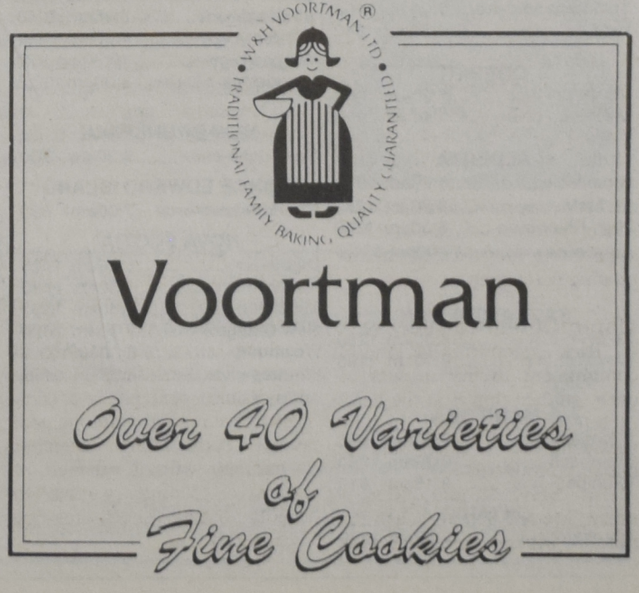
VeggieTales has already climbed the heights in the Christian marketplace, dominating the Christian Bookseller's Association's video sales charts for months on end.

From Christian bookstores to K-Mart

Now Vischer has his sights set on a larger target. Beginning March 31, VeggieTales videos hit mainstream retailers, including Wal-Mart, K-Mart and Target. A weekly series and a feature-length VeggieTales movie are among the big ideas on the drawing board at Big Idea Productions.

"You never know what's going to happen," warns Vischer. "There's a huge difference between the Christian market and the mass market. In Christian bookstores we have people selling our stuff for us just because they like it. That's not going to happen in the mass market. So you really have to figure out why a parent is going to notice our videos on the shelf against all the Disney stuff and Barney stuff. Why will they buy it?"

Vischer asserts, "Generally as a race, because we are fallen, we are attracted to that which is bad for us.... There are millions of people whose livelihood is based on appealing to people's desire for 'naughty....' The tricky part is not to push the same buttons that they push to get that reaction, but to try to get people to enjoy your products without pushing those same buttons."



Church

Survey: American Christianity showing no revival signs — yet

OXNARD, Calif. (EP) — America's Christians are talking about revival. They're praying for revival. They're anticipating revival. But according to an annual national tracking study of religious behavior and beliefs conducted by the Barna Research Group, they are not yet experiencing revival.

Each year Barna conducts surveys about church attendance, Bible reading, Sunday school attendance, involvement in small groups that meet for religious purposes, volunteering at a church, and whether the person being questioned can be defined as a born-again Christian or evangelical Christian.

For all seven of those measures, the responses from a national sample of 1006 adults questioned in 1998 were statistically identical to the responses from the 1997 survey. In fact, when compared to statistics for 1991, church attendance and Bible reading show lower levels of involvement (the other five measures are essentially unchanged).

The study also found that a significant proportion of adults plan to change their church in the coming year. Among people who attend a Christian church at least once a month, 11 per cent said such a transition was likely. If true, that represents more than 15 million people changing their church home in the next 12 months.

George Barna, president of the research firm that conducted the survey, summarized the findings. "God and faith are still 'hot,' but long-term or intense religious commitments are not. Despite their fascination with spirituality, most churched people are only moderately devoted to their current church and they are not deeply invested in spiritual growth. It seems that many adults are awaiting the next big spiritual fad to explore. The breadth of our intrigue with faith remains much more extensive than the depth of our commitment to genuine spiritual development."

'Jews for Jesus' wins Internet victory

Susan Perlman

SAN FRANCISCO — A U.S. District Court in New Jersey has granted "Jews for Jesus" a preliminary injunction to stop the unauthorized use of the group's federally registered trademark on the Internet.

Jews for Jesus uses the domain name: jews-for-jesus.org. But bogus website was secured by Stephen Brodsky of New Jersey to divert people from the true Jews for Jesus site, Brodsky admitted. His site linked inquirers to an anti-missionary, anti-Jews for Jesus site run by Tovia Singer, director of Outreach Judaism.

Jews for Jesus executive director David Brickner, was encouraged by the decision. Said Brickner, "Everyone who stands for honesty and fairness wins in this decision. The preliminary injunction signals malicious pranksters like Brodsky that is unconscionable to use fraud and deceit in securing and using web domain names."

He went on to say,

"Mr. Brodsky and others who wish to criticize our beliefs have every right to do so. But they do not have a license to use subterfuge. We don't expect the Court to address itself fo the beliefs of Jews for Jesus, but with this injunction it has demonstrated recognition of our right to a secure domain name in which to put forth our message."

This is the first case in the District of New Jersey concerning the limits on use of a trademark as an Internet domain name in a way that is likely to cause confusion between the trademark holder and the person using a similar name.

Jews for Jesus is a 25-year-old evangelistic agency with headquarters in San Francisco and an office in Toronto. A staff of 140 works in nine countries. The Toronto office e-mail address is: j4jcda@interlog.com. The website can be found at: **www.jews-for-jesus.org.**

Too dangerous to identify

RICHMOND, Va. (EP) — Southern Baptist Convention (SBC) missionaries working in parts of the world which restrict the gospel will no longer be named in public prayer lists distributed by the denomination.

"It's a very dangerous world we live in," said Avery Willis, senior vice president for the SBC's International Mission Board's overseas operations. "We need to pray for these people, but just to give their names might endanger them or, at least, cause them to lose access to the people they work with."

Church officials fear not only for missionaries and their families, but even more for believers whom missionaries reach and disciple. "From the standpoint of people who might not be Christian or might be anti-Christian, if someone knows you are a missionary, they might persecute the national believer," Willis said.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Duncan - CKAY....10:00am 1500
Burns Lake-CFLD....9:15am 1400
Kitimat-CKTK....8:30am 1230
Osoyoos-CJOR....8:00am 1490
Penticton-CKOR....8:00am 800
Port Alberni-CJAV....7:00pm 1240
Prince George-CIRX...7:00am 94.3
Princeton-CHOR....8:00am 1400
Smithers-CFBV....9:15am 1230
Summerland-CHOR....8:00am 1450
Vernon-CJIB....9:30pm 940

QUEBEC

Montreal - CIQC....7:30am 600
Montreal - CKGM....9:00am 990

ALBERTA

Brooks-CIBQ....8:00am 1340
Ft. McMurray-CJOK....8:30am 1230
High River-CHRB....6:30pm 1280
Edmonton - CKER....11:00pm 101.9

SASKATCHEWAN

Estevan-CJSL....8:00am 1280
Weyburn-CFSL....8:00am 1190

MANITOBA

Altona-CFAM....9:30am 950
Steinbach-CHSM....9:30am 1250
Winnipeg-CKJS....9:15am 810

ONTARIO

Atikokan-CFAK....9:30am 1240
Chatham-CFCO....6:30am 630
Fort Frances-CFOB....9:30am 640
Guelph - CJOY....8:30am 1460
Hamilton-CHAM....7:30am 820
Kapuskasing-CKAP....7:00am 580
Kingston-WLKC....7:30am 100.7
Newmarket- CKDX....9:30am 88.5
Oshawa-CKDO....8:00am 1350
Owen Sound-CFOS....10:30am 560
Pembroke-CHVR....10:00am 96.7
Samia-CHOK....7:30am 1070
Stratford-CJCS....8:45am 1240
Windsor-CKLW....8:30am 580
Wingham-CKNX....10:30am 920
Woodstock-CKDK (fm)...8:00am 102.3

NEW BRUNSWICK

Saint John-CHSJ....9:30am 700

PRINCE EDWARD ISLAND

Charlottetown-CFCY...7:00am 630

NOVA SCOTIA

Digby-CKDY....6:00am 1420
Kentville-CKEN....8:30am 1490
Middleton-CKAD....8:30am 1350
New Glasgow-CKEC...7:30am 1320
Weymouth-CKDY....8:30am 103.1
Windsor-CFAB....8:30am 1450

TELEVISION:

Faith 20-TV
(Monday to Friday)

Check your local listings for cable outlets airing *Faith 20.*

Alberta - Lethbridge - CJIL
....Thursday - 9:00pm
....Saturday - 12:00noon

Vision-TV
(every Saturday)

British Columbia....7:00&10:00pm
Alberta....8:00 & 11:00pm
Sask. & Manitoba....6:00 & 9:00pm
Ontario & Quebec....7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I..8:00 & 11:00pm

THE BACK TO GOD HOUR

P.O.Box 5070, Station LCD 1
Burlington,ON L7R 3Y8
(905) 336-2920

Spanish radio shut-off protested

MADRID, Spain (EP) — A government-ordered shutdown of the Spanish Amistad radio chain, which broadcasts evangelical programs, is drawing sharp protests from those who considered the move to be discriminatory.

The Federation of Evangelical Religious Entities of Spain (FERede), which represents most of Spain's evangelical churches, requested that the 17 Amistad radio stations not be closed. FERede indicated that although it has no official connection to the stations, and objects to some of the programs they carry, it will fight to help the chain acquire the license it needs to continue to operate.

Gambling policies criticized

HALIFAX (CP) — Christian leaders have condemned the way Nova Scotia regulates its gambling industry, in the latest church-based attack on casinos and video lottery terminals (VLTs) across Canada.

A coalition of Anglican, Roman Catholic, Presbyterian, Baptist and United churches have accused the province of turning over control of gambling to private industry. They say Nova Scotia Gaming Corp., the government's regulatory body, has surrendered control to companies such as ITT Sheraton, which operates casinos in Halifax and Sydney, N.S., and also accuse the government of bowing to every request for longer hours and more alcohol at the two casinos.

The coalition wants the province to restrict expansion of gambling, place a freeze on the number of VLTs in the province, allow municipalities to decide whether or not to have VLTs, provide a full accounting of the two casinos, and finance research into the effects of gambling.

Spiritually dangerous tolerance

Chapter & Verse

Wayne Brouwer
Andrew Kuyvenhoven
• Laura Smit
Al Wolters

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Col. 3:12

I have annoying neighbors. The block on which I live allows parking on only one side of the street, and there are far too many cars on the street for everyone to get a convenient legal parking spot near his or her own home. Often, especially when coming home late at night, it is necessary to park at the top of the hill at the upper end of our block.

This is not a grave hardship, only a mild inconvenience, but it is made less mild by the habit some of my neighbors have of claiming the spots in front of their homes by placing orange traffic cones or trash barrels out in the street.

Confronting a conehead

When I come home, it is not unusual to find several available spots near my house, but all of them claimed by someone else in anticipation of their late return. I rarely trouble to move the cone or trash barrel, since I reason that anyone so dead to any sense of civic virtue as to claim a parking spot — a claim which is flagrantly illegal — would not be above vandalizing my car. I'm fond of my car. So I usually park far away, and simmer in anger as I walk down the hill in the dark.

At least, I used to simmer in anger. Some weeks ago I had an encounter with one of the "cone people," as the young man downstairs has decided to call them. I had come home from a trip early one evening. It was raining. It was dark. I had lots of luggage to bring in from the car. I moved the trash barrel across the street from my house and claimed the spot.

The next morning there was a note on my car. It was painstakingly printed in childish handwriting, full of misspellings and crossed out letters. "Please do not park here again," the note read in part. "I leave the barrel here for the purpose of parking in front of my house." It was a pathetic note, clearly written by someone who had no clue how annoying his behavior was to any rational human being.

The next day I left a note for him, reminding him of the illegal nature of his trash barrel claim and asking him to be a good citizen and leave the barrel on the sidewalk. I received no response.

I wasn't really surprised. The more I looked at the note I had received, the more pitiful I found it. Anyone who could write this note was probably incapable of understanding mine. I found myself thinking: "Anyone who writes this poorly must have a barren life. The inability to *write* beyond a second-grade level suggests an inability to *speak* beyond a second-grade level, which suggests an inability to *think* beyond a second-grade level, which suggests that I am dealing with someone incapable of articulating a complex thought, and therefore incapable of appreciating any of the true wonder or beauty of the world, and therefore incapable of any genuine happiness.

'A miserable little life'

What a miserable little life he must lead! If having a parking place reserved in front of his house can make this guy slightly more content with his sorry lot in life, I guess it won't kill me to let him have it. After all, my life is rich, full, and wondrous. I can walk an extra block now and again." This has become my new line of reasoning.

So now I'm not angry. My blood pressure no longer rises at the sight of the cones and the barrel in the street. I sigh and smile ruefully, shake my head and park up the hill, feeling sorry for those mindless idiots and satisfied with myself.

This attitude is clearly better for my blood pressure. It is also more conducive to peace in my neighborhood. I no longer badger the community policing officer with complaints about my neighbors.

But is this attitude better for my spirit? It is clearly more comfortable to live with contempt for others and with smug self-satisfaction than it is to live with rage and constant annoyance. But at least when I was angry I thought of the people across the street as equal to myself.

Tolerant or indifferent?

I find myself wondering how much of what passes for tolerance in our culture is really the same sort of contemptuous indifference which I am now feeling for my neighbors. Insofar as tolerance is rooted in compassion — a genuine ability to feel and understand the life of a person who is radically different from myself, perhaps even to the point of meriting my disapproval — tolerance is a good thing.

But when tolerance becomes a function of indifference and self-satisfaction, it is not such a good thing. I may not be doing any damage to this neighbor of mine, but I fear that I am doing damage to myself by allowing this attitude to take root in my spirit. So what action should I be taking to show love to my annoying neighbor? Maybe it's at least time to find out his name.

Laura Smit is a pastor in the Presbyterian Church (U.S.A.) for whom the end of her doctoral work in philosophical aesthetics at Boston University is in sight. She will defend her dissertation in early April.

OBC/OTS now named after great English Reformer, translator

Marian Van Til

TORONTO — If Tyndale College and Seminary doesn't ring a bell for you it's probably because you know the place as Ontario Bible College and Ontario Theological Seminary. The new name will officially be conferred on June 1, 1998, the board of governors has announced, though it is already being used.

Why "Tyndale"?

Because, says president Brian Stiller in "Connection," the institution's spring newsletter, "for 104 years this place of biblical learning has stood in the tradition of great evangelical leadership [and] "there was not one name better than that of William Tyndale" to be a "unifying and dynamic" force for the college and seminary.

Tyndale was the Protestant Reformer who became famous for his translation of the Bible into English (in 1525), and who was martyred for his troubles. In Stiller's words, though Tyndale "was put to death for this visionary enterprise, he gifted the common person with the Word of God."

Stiller asserts that using Tyndale's name signals to the Christian community and the public the college and seminary's "deep commitment to the Bible, to world-class evangelical scholarship" and to preparing both men and women as spiritual leaders in the church and society.

William Tyndale

Bible Society receives first 'Fishers of the Net' award

NASHVILLE, Tenn. — Gospel Communications International (GCI) has presented the first-ever "Fishers of the Net" award to the International Bible Society (IBS). The award, presented during a special GCI-sponsored Internet conference in Nashville, Tenn., in late February, recognizes IBS's exceptional use of the Internet to conduct ministry and spread the Gospel.

"We are so very pleased to present the first 'Fishers of the Net' award to IBS," stated GCI chairperson Richard De Vos.

"We appreciate the way in which IBS has modeled and maintained an exemplary vision for using the Internet to spread God's Word, and we trust that this award will communicate our appreciation of their efforts and encourage others to do the same."

IBS is an original member of the Gospel Communications Network (GCN). GCN, founded less than three years ago by Gospel Films (now Gospel Communications International) is accessed over one-million times daily. The ministry reaches people in 182 countries around the world.

GCN and the International Bible Society can be contacted at these websites: http://www.gospelcom.net; http://www.gospelcom.net/ibs.

nelson insurance brokers limited
PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES
Your Insurance Broker Understands
Ralph Toering • John Van Wijngaarden • Martha Bunker
305 Plains Road East, Burlington, ON L7T 2C7
Tel. (905) 631-9090 * Fax (905) 631-9099 * Toll Free 1-888-345-9090

Profile

The agony and exhilaration of Andrei

Sharon Linzey

I was directing World Vision's Christian Resource Centre in Moscow when Andrei came to work for us. It was 1993 and we needed an extra hand to answer phones and do some data processing. Andrei was a tall 19-year-old with dark hair, and he seemed like a likeable young man.

Since I was also a Fulbright professor at Moscow State University, I had the opportunity to meet many young people. We had hired eight college students between 1992 and 1994 to work at the centre, and Andrei proved to be the most reliable. When our office manager was away, Andrei would fill in for her, interpreting, helping me plan conferences, exchanging money, or even opening and closing the office.

Before I left Moscow I promised to the workers at the Christian Resource Centre that if they ever came to the United States, my home would always be open to them. I told them that I would always do what I could to help them.

After returning to the States I sent Alex, the Centre's driver, a 150-piece tool set so he could work on cars. The tool case was about three feet tall and two feet wide. Alex was speechless when he received it; he had never seen a tool set so large. When he was diagnosed with terminal cancer, all I could do was send money to his family, weep and pray. I was impressed that young Andrei would visit Alex often, reading to him and keeping him company during his last dark hours.

Hard times

A year later Andrei fell into some hard times. I had heard that he was flunking out at his technical institute and that he had gotten in with "the wrong crowd" in Moscow. He would be gone from home for days at a time, and his parents would have no idea where he was hanging out. His mother would beg him to talk to her, but he shut her out.

He had worked a few odd jobs, but soon lost those opportunities. After a while there were no opportunities at all. Nothing seemed to interest him. We had reason to become concerned for his personal safety, and more importantly, for his spiritual condition.

In Russia, if you are male and expelled from your university or institute, the common expectation is that you will be drafted into the army. While this might have been a great solution for a young man in trouble in many countries, in Russia this spelled disaster. Young recruits are fed poorly, if at all; they go months or years without pay, and the newspapers report that each year 2,000 of them are killed by their own comrades in the course of "initiation rites" and foul play.

Andrei was in deep trouble. It was difficult for me to imagine how I could help him because he was so far away. And I wasn't sure he would listen anyway. I knew his mother well. Elizabeth and I used to sit and drink coffee and talk about Andrei's future. We often talked about his going to school in America, and I promised her that when I returned to the States, I would do what I could to see about getting him into a Christian college.

Now she was pouring her heart out to me month after month through letters and e-mail messages, but we didn't know what we could do to turn his life around. Andrei's English wasn't good enough to allow him to get a scholarship to an American university, which in Russia must be channeled through your own university; and there was no ESL (English as a Second Language) program at my college. Month after month, Andrei became more and more demoralized and apathetic.

Then I was offered a position at George Fox University and discovered that they had an excellent English Language Institute for foreign students. I accepted the position and decided it was time to step out in faith and sponsor Andrei as an international student.

I had no idea how I was going to get the money to keep him in school, and I didn't even know if Andrei was himself interested any longer. But I initiated the paper work and wrote the letter of sponsorship. I knew that if I were to be asked for "proof" that I could pay for Andrei's schooling, the enterprise would be over.

But the admissions officer was willing to submit the documentation "as is" to see if the visa would be given to Andrei. It was. All Andrei needed to do was to go to the U.S. Embassy in Moscow to apply for the visa and to show them his invitation to George Fox.

Too late to save him

By now so much time had passed that Andrei wasn't eager to come to America to go to school. He had a girlfriend who didn't want to let him out of her sight, and he showed little interest in any goal. He had dropped out of school and now risked being drafted into the army. I sent him a fax asking him if he was interested in coming to George Fox University. I invited him to come and asked that he promise to abide by the university's code of conduct, which meant that he would have to quit smoking, go to church, and pass his classes.

I didn't hear back from him. Elizabeth felt that too much time had lapsed and it was too late to "save" him. I told her to see if she could get him to the Embassy. She wasn't sure she could.

Then his father came up with an idea. Though he and Andrei fought constantly and didn't see eye-to-eye on anything, Valery wisely left the car keys on the table and gave permission for them to use the car to go to the Embassy. Valery then left to catch the metro for work.

That was more than Andrei could resist. He loved to drive his father's car. Since Elizabeth didn't drive, Andrei happily drove the two of them to the Embassy. Once they got there, he was refused the visa on the grounds that he did not have the appropriate letter of sponsorship in his possession.

Elizabeth's heart sank. She did not know if she could ever get Andrei to the Embassy a second time. She faxed me a message indicating that they needed another letter of sponsorship. The U.S. Embassy in Moscow was notorious for making every excuse to keep people from leaving the country.

After more documents were faxed, Andrei and Elizabeth were still refused the coveted visa and they nearly gave up. But with a few more faxed documents Elizabeth decided to give it one last attempt. They nervously stood in line for the third time feeling helpless and hopeless.

I impressed upon him that only God could succeed in turning his life around, but he would have to want him to save him and ask him to. I asked Andrei if he wanted to see what God could do with his life.

The fellow standing ahead of them in line was asked if he had been exempted from army service. He had not, and he was refused his visa. If Andrei were asked whether he had military exemption, all would be lost. He had no exemption, and furthermore, this opportunity to go to school in the United States had not been channeled through his Technical Institute.

Things looked dismal as they took their place at the window. Elizabeth prayed in her heart and placed the numerous documents before the clerk. Recognizing the clerk, Elizabeth asked what else they could possibly need now. In a nervous frenzy, Elizabeth talked incessantly while the clerk asked if Andrei wanted a multiple or single entry visa. In disbelief, Elizabeth replied, "multiple" as the visa was processed. Nothing was said about military exemption, and nothing was said about his current standing at the Technical Institute. Elizabeth told Andrei to shut his gaping mouth.

Dismal departure

The morning came for Andrei to catch his flight to the U.S. His girlfriend was to meet him at the airport. She never showed. Andrei was angry and had no desire whatsoever to get on the plane. It was nearly time to board and Andrei ignored his parents and grandmother who came to see him off as he looked expectantly over their heads for the arrival of his girlfriend. He was about to refuse to get on the plane when Elizabeth told him, "Go!" He did get on the plane, but he was not happy, and it was not a friendly send-off.

After 16 hours he arrived in Portland, Oregon. University personnel picked him up at the airport and he spent the night in a home across the street from the university. The next day, I picked him up and took him to the local Sheri's restaurant for a hamburger and a malt. He was so happy to see me, he said I was the only one who could understand his English.

Andrei started school. George Fox generously gave Andrei a $2,000 international scholarship, but the rest of the funds would have to be paid for by myself and others willing to invest in his future. A friend introduced me to Dan and Norma Wooding of ASSIST, (Aid to Special Saints in Strategic Times), who have a heart and ministry dedicated to the Russian people. They set up a Russian scholarship for Andrei so that we could collect funds for Andrei's schooling. We all knew that this was a risky ex-

periment, and that if Andrei did not "cut the mustard," he would be sent back home in one semester.

Three days after Andrei left Moscow, his mother received his draft notice. Had he not left the country when he did, there is no telling where he would have ended up. Even now there is the possibility of his being picked up if he enters the country and sent to active duty.

A total fog

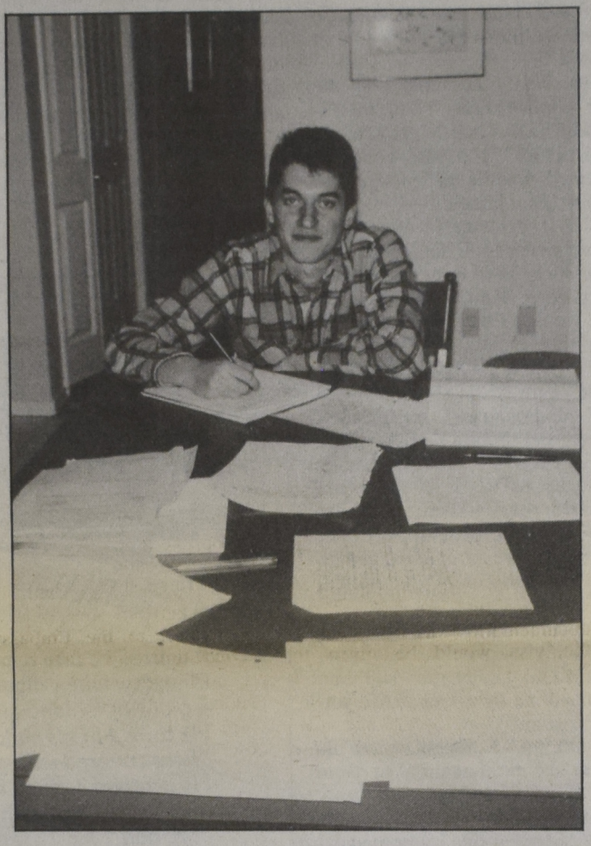
Meanwhile at George Fox, it became clear very soon that Andrei was in a total fog. His mother did not think he could survive at any school in America because he had lost all sense of discipline, motivation and desire to accomplish anything. His grades soon validated his mother's worst fear. Andrei was failing every class. When he wasn't skipping classes, he spent his time in front of the television set.

Among some foreign students, he was quickly gaining a reputation for being "wealthy" and "brilliant" because he never worked or studied. The fact was that, being a foreigner, he was not allowed to hold down a job, and he was merely continuing his lazy habits of the last two years in refusing to study and take responsibility for his own life.

Once in a while he would do well on an assignment, but for every good assignment he did, there were 10 hideous ones. Andrei would drop by my office regularly and I would lecture him on the importance of doing well in school. He would simply tell me things were going better, that his work was done, and all was well.

Only when I spoke with his professors would I discover that he was not in class half the time and his work was hardly ever done. Once I visited all his teachers with him in tow to find out how he was doing and to get lists of back assignments never completed.

He knew enough to be embarrassed and promised to do better, but he never did. I was exasperated. How could I, in good conscience, ask people to donate money for his schooling when I coudn't tell people he was working hard? Why should they contribute to his future when he didn't even care about it himself? And why did I care more for Andrei's future and well being than he did?



All the pressure I tried to bring to bear on Andrei was not working. And I was getting a reputation for being merciless. I decided to stop the pressure tactics.

Nothing to lose

I had a confidant whose name was Esther. I had met her at church one Sunday morning and none other than Andrei himself had introduced her to me. Each night I would call Esther on the phone and share with her my troubles with Andrei. She was an older and wiser woman who could advise me on what to do.

It was now October and our project seemed hopeless. Esther and I decided that it was time to give Andrei an opportunity to give his heart to the Lord. This was the only thing left that I hadn't tried with Andrei. Oh, I had lectured and "preached" to him, and he had gone to church and chapel services faithfully. But he was holding out on committing his life to the Lord.

Esther and I agreed that we had nothing to lose by presenting Andrei his choices: to keep on the road he was on, which would only net him a one-way ticket home to Moscow and the army; or give God the opportunity to make something out of his life — to give him a future and a hope.

It was Halloween night, of all nights, and Andrei had come over to the house to help me give candy to the children who came to the door. After a few children trickled to the door, Andrei turned on the television. I did not particularly feel inspired, but knowing that we had no time to waste, I asked Andrei to turn off the TV. He did so.I began talking matter-of-factly with him about his life and how nothing was going to change if he didn't change.

Let God do it

He had one more month before the end of the semester, and the way things were going, he could count on going home. It really was too late to bring his grades up to a passing level; and George Fox would not keep him on for the second semester if he "bombed" this semester. But if he let God help him, he might be able to improve enough for the university to give him one more chance.

We prayed that Jesus would take hold of his life and keep Satan from maintaining a stronghold on him. We asked God to forgive Andrei of all his sins and to make his life new.

I impressed upon him that only God could succeed in turning his life around, but he would have to want him to save him and ask Him to. I asked Andrei if he wanted to see what God could do with his life. To my surprise, he said he did.

I was sitting on one side of the coffee table and Andrei was sitting on the ottoman on the other side. I dropped to my knees and told Andrei to give me his hands. He did so. I asked him to repeat the prayer I was going to pray, and to mean every word of it. He said he would.

We prayed a slow and meaningful prayer. We prayed that Jesus would take over his life and keep Satan from maintaining a stronghold on him. We asked God to forgive Andrei of all his sins and to make his life new. I felt Andrei meant every word we prayed. When we were finished I looked up at Andrei and saw that he was deeply effected. I saw a new man sitting in front of me. I knew he was different. He knew he was different.

I explained to Andrei that he had a lot of work to do. He needed to make up every assignment that he had missed — which would take the entire month, plus he needed to keep up on his current assignments. He needed to visit and apologize to each professor of his for not doing his best, and tell them that he would make up all assignments missed. He agreed that he would do it all.

And he did. It sounds like a fairy tale, but Andrei has not failed one assignment since. He has started making A's and B's instead of D's and F's. When the semester was finished, he still had a D average, and he had to appear before a committee to provide a defense for his academic behavior. He promised that he would never do so poorly again. He has enrolled in the counselling program on campus, and has not lied to me since.

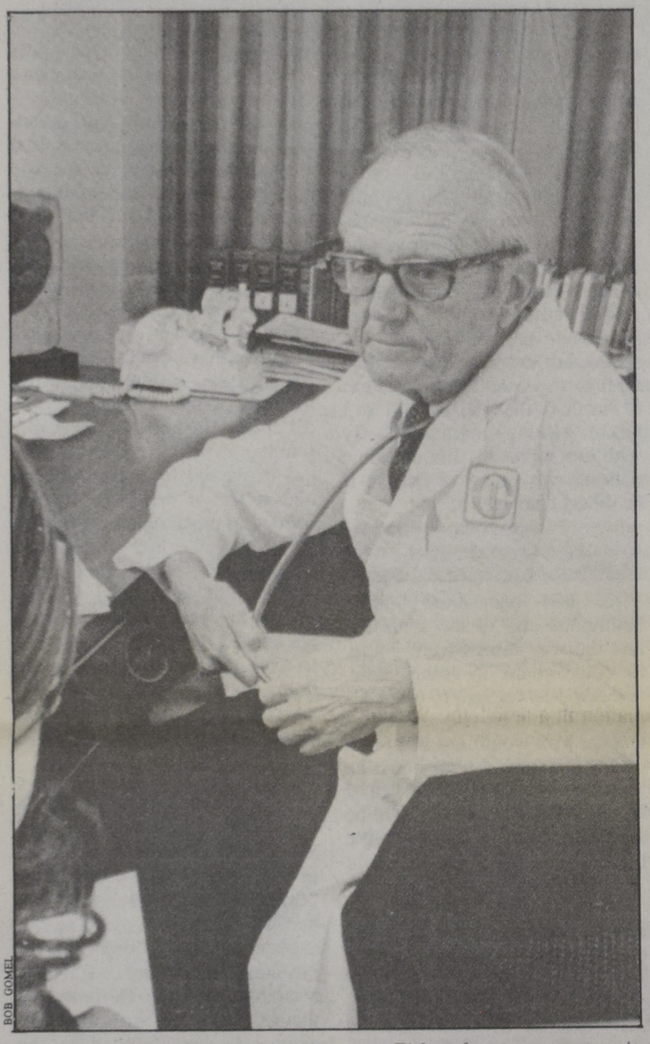
All in all I expect a much-improved spring semester. If he finishes this semester in good form — and I expect that he will — he will be allowed in the regular undergraduate program in the fall.

Elizabeth visited us for Christmas. She was able to witness Andrei's baptism and verify that the same young man that used to stare out the kitchen window for hours on end now has a sparkle in his eyes and a bounce in his step. Andrei has made it over the hurdle, and we expect great things for him in the future. Thanks be to God for his grace and mercy to us.

Sharon Linzey is professor of sociology at George Fox University in Newberg, Oregon. Andrei is current enrolled in the ESL program at the same university.

Humor

The patient, the kidney stone and the Protestant Reformation



BOB GOMEL

"There are only two ways the pain stops. Either the stone turns or it exits, and no one can really say what does it."

Harold Ticktin

A kidney stone patient in our E.R. is like pornography to a celebrated Supreme Court Justice: we may not be able to define it exactly, but we recognize it when we see it. Usually what we can't define is where the thing is and whether it will come out without radical measures.

In his characteristically crouched position, holding his right lower quadrant with panic and constriction written all over him, the patient didn't suggest a philosopher of anything, including medicine, at first sight. As it happens our encounter over his kidney stone was a fruitful one for both of us. The history was classic:

"It's been 43 years of producing these babies. Last one was about five years ago. 4:00 a.m. this morning. It's like getting a visit from an unwanted relative. The wonder is he stayed away so long, and the pain is all too familiar. I got pain in my side and my penis and testicle — I hope that's a sign it's moving. What do you think?"

"Oh, no," I thought, "save me from the born-again. Let them go to church instead of a glinty E.R."

Ever averse to over-commitment I simply said, "We do too." The codeine at home had little effect, the same for the Demerol we tried, until finally Toradol did it. He relaxed. Three hours elapsed. He was about to go out the door with a prescription for Percoset and an admonition from the nurse "to drink lots of liquid."

Anxiously he looked to me for confirmation. "Will the liquids really help? They never did before." His pain gone, he seemed intelligent enough for me to tell it straight.

"To be honest with you, there's very little data to support that idea. If it were so easy to just drink kidney stones away we wouldn't have to go through all this. Truthfully, there are only two things that make the pain go away."

I diagrammed the bladder, ureter and urethra and, as gently as I could, with as much sagacity as we E.R. types can summon up: "There are only two ways the pain stops. Either the stone turns or it exits, and no one can really say what does it."

Mysterious metaphor

To my surprise he was quite alert to my explanation and then stunned me by asking: "Are you a Christian?"

"Oh, no," I thought, "save me from the born-again. Let them go to church instead of a glinty E.R."

I dodged a bit. I admitted, "I have some faith. Why?"

"Well, you sound like nothing so much as Calvin and Zwingli on predestination and justification by faith."

This was easily the oddest reference I had ever heard from a patient, on kidney stones or anything else. "What do you mean?" I asked, curious.

"Well it all sounds like God's grace, doesn't it? By the way, I'm *not* Christian. I'm Jewish, but the history of Christianity fascinates me. If I understand the Reformation correctly it stood, at the very least, for the proposition that God could not be affected by our piddling good works. You know. Like drinking lots of liquid. He will choose, whom he will choose, according to *his* laws, not ours. I've always liked that idea, maybe because I'm Jewish. We're old hands at not pushing Gods hand. The liquids sound the same to me. They're like good works, but it really doesn't matter. The stone will do what it will do."

I was too dumbstruck to respond with more than, "Well, I'd have to think about that one."

At that moment the highly skilled and sensitive nurse who had taken a kindly interest in the now zestful septuagenarian, came in with the paper work and almost gaily admonished him to not forget to "drink lots of liquid. That's the key to getting rid of the stone."

Pointing to me, the patient said, "Not according to him."

The nurse shrugged both shoulders and ended the conversation with a baleful look at me, drily noting: "What does he know?"

Harold Ticktin is an attorney in Cleveland, Ohio, and is a part-time resident of Niagara-on-the-Lake, Ont.

That tricky mirror

One of our readers sent me a Dutch poem called "De Spiegel" and invited me to enjoy the humor of it. He did not think it was translatable. But saying that was like throwing a challenge at me: "I dare you to translate this." So I did. I hope our readers will enjoy reading it as much as I did reworking it into English rhyme.

The looking glass

There lived, a long, long time ago,
A farmer, always on the go.
He was not used to wealth obscene;
A mirror he had never seen.
One day, when digging in the ground,
a piece of looking glass he found.
He took it in his calloused hand;
'Twas covered with grey muck and sand.
He scraped it clean with a smooth rock,
and looked in it with utter shock!
"My dad," he stuttered, "Holy cow,
He died so many years ago.
My dad, that dear old man, I see;
It's him who's looking straight at me!"
He shook his head and cleared his brain;
At home he looked at it again.
As for his wife, should he explain?
Or would she think he was insane?
His Catharine was a bossy sis;
She just might laugh at him for this.
And so, afraid of her rebuke,
he hid the glass under a book.
But every time he took a peek,
"My dad," he said with tear on cheek.
His wife thought he was acting strange,
And had to know what made him change.
So when her man was out the door,
she found the mirror on the floor.
"What is this thing? she asked out loud;
There must be something wrong with Woud.
She turned the glass, from front to back,
She looked, and looked, and blew her stack.
I should have known! That ... so and so!
He's got another woman on the go.
My husband, ... what a mean old mutt,
He's fallen for that ugly slut!"

Author unknown
Translated from the Dutch by Bert Witvoet
Jan. 30, 1998

'Glimpses': A cure for 'spiritual amnesia'

Veteran Christian filmmaker aims to put Christians in touch with history

CHRISTIAN HISTORY INSTITUTE'S Issue #69

Glimpses

of people, events, life and faith from

the Church Across the Ages

Quickie Quiz

This picture depicts the setting of a major and well-known work of literature. It is regarded as the first modern novel and was written from a Christian perspective. Who is the author? What is the novel?

(answers on back page, lower right)

When Language Loses Its Force

... The world around us opens before our view so magnificent a spectacle of order, variety, and beauty ... even after we have attained to the highest summit of knowledge which our weak minds can reach, we find that language in the presence of wonders so inconceivable has lost its force ... nay, even thought fails to conceive adequately, and our conception of the whole dissolves into an astonishment without power of expression.

Immanuel Kant (1724-1804)

This is the school in Grantham, England where Isaac Newton received his early education. This God-fearing man became one of the greatest scientific geniuses ever. See his story—p.2

Inside...

Century-By-Century
The 7th Century - p. 3

Distant Dateline
Gregory the Great - p. 3

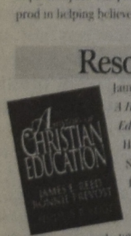
EDITOR'S NOTEBOOK

Why Do We Publish Glimpses?

Christian History Institute was began with the conviction that there was a desperate need for Christians today to become more aware of our heritage. We can better recognize how God is at work in our world today if we are familiar with how He has worked over the ages. We will find encouragement for difficult days if we know how God has sustained His people through other trying times. We will be less susceptible to exploitation, error, and spiritual infidelity if we know where the church has gone astray before. So, in short, we do not share our history because we like to hunt through the musty corners of the past like spiritual antique dealers. Rather it is because we are the product of our collective past and knowing that heritage has direct practical value for our lives today. Not to be aware of the mighty stream that has brought us to this point has dire consequences! Not to know of our past is a paralyzing handicap. Think of it this way. If you are a parent, how would you feel if your children suddenly developed amnesia and no longer knew or recognized you, or their grandparents, or their larger family? Lack of awareness of our Christian past is a kind of spiritual amnesia. We hope *Glimpses* can provide at least a start and a prod in helping believers to remember.

Ken Curtis

Resources



James Reed, Ronnie Provost, *A History of Christian Education*, Broadman and Holman, 1993. The first Sunday School was not formed until 1780. For 90% of its history the church educated in ways much different from ours. This valuable and thorough book takes you through the history of Christian Ed period by period.

First Modern Novel

Daniel Defoe's novel *Robinson Crusoe*, published in 1719, was based on the actual experiences of Alexander Selkirk, a sailor marooned on the island of Juan Fernandez off the coast of Chile. *Robinson Crusoe* was a spiritual journal of one man's struggles while alone on a distant island. Themes of individualism and repentance are woven into a tale of God's Providence at work in the life of a shipwrecked sailor. Defoe followed his novel with *Serious Reflections of Robinson Crusoe*, a collection of moral essays elaborating the Christian themes in his novel.

Defoe

By the Way...

... Legend has it that once Gregory the Great (c. 540-604), before he became pope, saw a group of young Anglo-Saxon slaves in the market place in Rome. He asked about them, and when told they were Angles his heart went out to them and he longed for their conversion exclaiming, "non Angli, sed Angeli"—*not Angles but angels*. Later as pope he sent a missionary team of 40 monks to evangelize their homeland under Augustine of Canterbury.

Answer to Quickie Quiz, page 1

Daniel Defoe was the writer. *Robinson Crusoe*, the novel (see box at top of column).

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Dan Wooding

WORCHESTER, Pa. — Dr. A. Kenneth Curtis, a veteran Christian filmmaker and founder of *Christian History* magazine, has come up with a cure for "spiritual amnesia."

Each month, he prints and then dispenses about 500,000 copies of "Glimpses," which he started about nine years ago to "bring Christian history to the person in the pew in bite- sized digestible chunks that makes the subject area alive through fascinating stories as well-documented information."

The four-page, full-color "Glimpses" goes out to churches of all denominations both in the United States.

Each issue, says Curtis, "Illustrates its subject with colorful graphics and pictures. The material is written so that anyone from junior high on up can understand it without being a specialist in history. We now [have] over 100 issues and we make back-issues available so that churches can now actually put it out every week if that is their preference."

Captive to 'now'

Curtis explains how he is trying to rekindle Christians' interest in history, and the history of the church: "The aim of 'Glimpses' is to put Christians back in touch with their heritage. It is our conviction that we are suffering from spiritual amnesia. We do not know our spiritual family and have forgotten the invaluable lessons of how God works through his people. This makes us susceptible to repeating mistakes and deprives us of the blessing of reassurance that comes from a well-grounded awareness of God's faithfulness."

In a message to visitors to the Christian History Institute website Curtis explains further: "Our contemporary society has forgotten where it came from and the indispensable role of the church in laying the foundations for Western civilization and establishing the institutions that have enriched our life and culture.

"It is no surprise that the secularist mentality conveniently ignores or maligns our Christian past. But what is beyond comprehension is how many Christian people have almost no sense of our heritage.

"We are too easily captive to the contemporary and become unthinking assenters to our culture's seduction by the now, the latest, the present moment. Understanding Christian history will help us in many ways. We will uncover precedents in the past of how God has worked. We will gain perspective that will help us to see our current situation in a new light. We will develop a sense of continuity and see how the unfolding of God's purposes transcends any single generation, century, denomination, geography, or ideology."

He sums up: "That is why I am so interested in Christian history and feel we should be informed about it. 'Glimpses' offers perspectives and correctives, and can help keep us from getting off into the same deviations that has thwarted the gospel in the past."

COURTESY DAN WOODING

Dr. A. Kenneth Curtis

Produces film biographies too

Curtis has been involved in the production of such films as "Tyndale," "Wycliffe" and the acclaimed joint BBC-Gateway Films production of "Shadowlands," the moving, if somewhat fictionalized, story of C.S. Lewis and Joy Davidman Gresham.

Curtis reveals that some of his favorite characters from Christian history include Polycarp, the ancient martyr, Augustine, who laid the foundation for the middle ages, John Wesley and John Calvin. "I also am a fan of Jonathan Edwards, but my all-time favorite is Jon Amos Comenius, about whom I had the privilege of making a film."

Other movie projects that Curtis had involvement in include: "Reformation Overview," a six-part series; "From Christ to Constantine — the Trial and Testimony of the Early Church"; and "The Good Seed," on the Wycliffe Translators' ministry.

He is currently working on a film on the life of British Baptist missionary William Carey, which is tentatively entitled "Candle in the Dark." Filming in Calcutta began on February 14. "We estimate," he says, "that it will be ready for release this autumn."

Dispensing 'Christian history'

Curtis, who worked his way through theological seminary as a television talk show host in Boston and then got into feature films, started *Christian History* 15 years ago and turned it over to Christianity Today Incorporated (CTI) some eight years ago. He has maintained an involvement with the magazine, however, as a Board member of CTI and as senior editor of *Christian History*.

Curtis founded Gateway Films some 25 years ago and gradually became associated with Christian history. He has a PhD in communications and a Doctorate of Divinity degree from Gordon Conwell Theological Seminary.

Curtis has co-authored two books: *From Christ to Constantine: The Trial and Testimony of The Early Church, and also Dates with Destiny*, an overview of church history.

People can get copies of "Glimpses" by contacting Curtis's office. The primary method of distribution is in bulk for churches. "We do send to overseas and they do not have to pay in U.S. dollars, although most do," he said. "The cost is $8 per hundred and it is offered in increments of 25, meaning that people can order 100 copies, 125 copies, 150 copies, etc."

For further information, contact: Christian History Institute, PO Box 540, Worcester, PA 19490. Phone: (610) 584-1803 or fax: (610) 584-4610. Dr. Curtis can also be contacted via e-mail at:chglimpses@aol.com. "Glimpses" can be sampled on their website which is: ***www.chinstitute.org.***

Church press quotes

Rev. Jacob Kuntz

Where's the biblical centre?

The February issue of* Anglican Journal *offered the "Opinion" of the rector of Christ Church Cathedral in Fredericton. He feels that "the old middle way" is no longer the path of the church. "The centre has suffered at the hands of both liberals and conservatives."

"My problem is that I feel forced to choose. If I want to be orthodox and want to believe the Creed, as it's always been believed, I'm pulled to the right. If I want to share the pain of gay people or be stimulated by new directions in biblical studies, I'm in even more unfamiliar company. But, what if I want to do both? Where can I find common ground, where orthodoxy, compassion and an open mind are at home? What happened to the centre?

"I am one who wants to reclaim the centre. I want to experience the Holy Spirit without having to fall down. I want the language of the liturgy to be inclusive, without having to call God 'Mother.' I want to believe in the uniqueness of Jesus' claim to be Savior for every person without being arrogant towards other faiths. I want to be involved in issues of peace and justice without apologizing for my need to pray. I want a liturgy to include the best of both books, music, ancient and modern. I want to honor the past without finding myself fused in a Gothic arch.

"I want a balance of word and sacrament. By word, I don't mean a few minutes of reflection thought up on a Saturday night. I mean exposition and application of a lectionary text that takes perhaps five to eight hours to prepare. By sacrament I mean celebrating the living body of Christ present through bread and wine, wearing whatever vestment preferred, using whatever book preferred, but doing it with reverence, dignity, and above all care for those who worship.

"Cannot truth and compassion live together? Cannot the centre live again?"

Jews for Jesus sow in cities

Jews for Jesus has an attractive new magazine,* The New Jews for Jesus Journal. *No one should underestimate the importance of this outreach, and Reformed Christians will be deeply interested in what they are doing. A list of Jewish populations informs us that, for instance, in Toronto there are 163,000 Jews, plus 3,000 Jewish students on the campus of the University of Toronto. Reaching all these people with the gospel of Jesus Christ is the great goal of Jews for Jesus. Their work is centred in the cities:

"Who would think of cities as fertile ground for sowing seed, much less harvesting! There's so much concrete — with many hearts as cold and hard as the steel skeletons of the city skyline. Yet this is where you go to meet people who need Jesus — especially Jewish people who need Jesus.

"We Jews are urban people — we tend to gravitate to cities where commerce, the arts, communication, media, educational institutions thrive.

"Therefore, Jews for Jesus must be an urban ministry — we locate our branches in cities, with outposts in some of the bedroom communities. Most of our ministry happens in these branches and outposts. The 'fruit' of our labor (Jewish people who come to faith in Jesus) is all hand-picked — typical the field of Jewish evangelism....

"Our Jewish people are what mission experts refer to as *gospel-resistant*. Yet a steady stream of Jewish people do hear the gospel, agree to study the Bible with our staff missionaries and, over a period of time, come to faith in him.

"Partnership with the rest of the Body of Christ is crucial to Jews for Jesus. We don't consider our work with a new believer complete until he or she is well connected with a local congregation. .."

Canadian Reformed young people tell all

The Canadian Reformed Churches in the Fraser Valley surveyed 300 of their high school-aged young people "in order to collect their feelings about church, school and family life, including their own faith life and lifestyle" (Reformed Perspective, Jan. 1998):

"There are a number of interesting findings. Regarding home, over 90 per cent of the respondents state that their families read the Bible together daily. Mother's example of following Christ is a bit more obvious than father's. Females appear to be more open with their parents about personal faith struggles than males.

"Regarding church, a large majority feel committed to their church, but only half believe that adults practice what they preach. They agree that church music is to the glory of God, but many say they do not like the music. A strong majority feel the minister is a good teacher and role model. The preaching is more meaningful to the older respondents than the younger ones.

. "Regarding own faith, nearly all respondents say they are happy to be a child of God, but not all of them feel certain about their salvation. Ninety-two per cent of females pray a personal prayer and 80 per cent of the males do the same. However, just 36 per cent of respondents do personal Bible reading.

"Regarding lifestyle, 75 per cent of respondents report that they listen to rock music, and half of all respondents do not like to listen to Christian contemporary music. Approximately 30 per cent say they have been drunk at least once. About 10 per cent say they are not committed to abstinence and chastity before marriage, even though many others still choose to view sexually suggestive movie content. Half the respondents feel smoking is wrong, while 70 per cent feel that using drugs is wrong."

"The question remains, however, how much stock do community leaders put in the results of this survey? If 30 per cent of our youth feel the church services are not contemporary enough, what do consistories do? Change something? Form discussion groups? Try to assess the degree of dissatisfaction from home visits? Temporary implementation of a new idea?

"And if 25 per cent of young people feel that their school teachers could be better role models, what should the board and administration do? Make a new policy? Form a committee? And if parents learn that half of the young people surveyed felt that their family devotions weren't meaningful enough, or that adults don't practice what they preach, what should parents do? Look for their own failures?

"Many adults may find this survey a learning experience.... They praise the good and ignore the problems, hoping the situation will get better. Some adults do not know if their children are drinking, smoking or stealing. Some adults will see the results of the survey and not apply them to their family, fearful of what they'll discover. Some adults need this report."

No time for fighting Iraq

It was to be expected that several church papers would comment on Canada's willingness to participate in military action against Iraq, and, in fact, oppose and protest that action. Not only Mennonite spokespeople, but also the* Catholic New Times *expressed its strong opposition to Canada's attitude:

"Who knows how to deal with the Saddam Husseins of this world? Their name is legion and the wisdom to know when to take action against them, and what action to take, is not easy to come by.

"One thing, though, is clear. The threatened U.S. bombing attack on Iraq is wrong, and Canada ought not to be supporting it. The oft-repeated justifications simply do not stand up to closer scrutiny.

"Canada has no influence in Washington regarding the U.S. bombing of Iraq. But Canada can at least deny American politicians the comfort of including Canada as a member of its 'international coalition.'

"And Canada can commit itself to support patient, persistent efforts to persuade the Iraqi people that they are not without allies to assist them in emerging from the misery of these past seven years of oppression."

The* Canadian Mennonite *(March 2) tells us:

"The peace and justice ministries of the Conference of Mennonites in Canada wrote a letter to the prime minister on Feb. 10, asking Canada 'to refrain from providing any military, logistical or moral support to a military attack against Iraq.' They pointed to the 'potential for diplomacy, not violence, to bring about change.'

"Canada ought to seize this opportunity to work for peace, rather than support war."

In* ChristianWeek *(March 3) Dr. John Redekop in his "Comment" added his voice. He concludes:

"In short, I do not support the proposed military strike on Iraq. It will almost certainly not end the biological and chemical weapons threat. It will almost certainly not remove Saddam Hussein from power. It will likely not change Saddam's policies. It will, however, create massive destruction in the land and inflict tremendous suffering on innocent people. It will alienate certain key Middle East Arab states. It will likely weaken the UN as the U.S. usurps their role. And it will be another instance of so-called 'Christian' countries practising warfare against Islamic peoples and governments.

"I understand that this military action will be minor in comparison to the 1990 'police' action. If that one was not succesful, then why, even in the calculations of cold power politics, should anyone expect that this one will be?"

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont. He is recovering nicely from recent heart by-pass surgery and this column will keep him occupied, he says.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

E-mail: ccadverts@aol.com

Thanks

HAMMING:

Our sincere thanks for the cards, visits and telephone calls received with our 60th wedding anniversary and 91st birthday. It was wonderful to have so many tokens of friendship wishing us the blessings of the Lord.
Peter and Antje Hamming.

Birthdays

HOEKSTRA:
MRS. MARGARET HOEKSTRA

Congratulations on her 90th birthday.

April 4, 1998

We praise God for giving our Mem and Beppe 90 years of faithful love. May He continue to bless her with health and happiness.
Andrew & Margaret Hoekstra
Ted & Henny Hoekstra
Betty & Bill Vroom
Jean & Jack Hoekstra
Martha & Ben Sonneveld
Edward & Janet Hoekstra
Mary & Herman De Vries
Joe & Susie Hoekstra
Arnold & Margaret Hoekstra
Tina & Harry Okkema
Rusty & Bea Hoekstra
Liz & John Dragstra
50 grandchildren and 90 great-grandchildren.
Open house to be held on Saturday, April 4, 1998, from 10 a.m. to 12, South Chatham Village.
Address: 40 Elm St., Apt. 307, Chatham, ON N7M 6A5

Anniversaries

Brampton — London
1958 — April 5 — 1998

ART and EDA TIESMA
(nee BOUWERS)

"Commit your way to the Lord, trust in Him and He will do this" (Ps. 37:5).

40 years ago, Dad and Mom entered a state of wedded bliss. After 1 1/2 years, we, their children, came along — only adding to their bliss. We did the best we could raising our parents, and satisfied we eventually all left home once again leaving Dad and Mom on their own.

We thank God for His grace and faithfulness to them and for the wonderful loving couple, parents and grandparents they turned out to be.

Liz & Ted Vanden Tempel — Poole, Ont.
David, Darryl, Thea, Sofia, Derek, Benjamin
Yolanda & James Cameron — Walkerton, Ont.
Jay, Wendel, Wesley
Heather & Aubrey Postma — Abbotsford, B.C.
Aaron, Tyler
Lucinda & Mike Klapwyk — Edmonton, Alta.
Isabel, Quin
George — heaven
Art & Jennifer — London, Ont.
Spencer, Paige

Open house will be held on Saturday, April 4, 1998, from 2-4 p.m., at Good News Chr. Ref. Church, 476 Clarke Rd., London, Ont.
No gifts please. (Although they are running low on towels.)

Anniversaries

Lutjegast — Canfield
the Neth. — Ont.
1938 — April 8 — 1998

"Give thanks to the Lord, for He is good: His love endures forever" (Ps. 106:1).

With thankful hearts we celebrate with our parents, grandparents and great-grandparents

JERRY and MARY DRENTH
(nee VANDERHEIDE)

their 60th wedding anniversary. We thank the Lord for His faithfulness to them, and pray for His continued grace in their lives. God bless you, Dad and Mom, Grandpa and Grandma!

With love from:
Albert & Willy Drenth — Canfield
Peter & Annemarie Drenth — Temagami
Henry & Ruth Drenth — North Bay
(Tom, †1989) Joanne & Dick VanDyke — Canfield
Linda & John Rynberk — Welland
Bert & Atherton Drenth — Guelph
Theodore & Sandra Drenth — Dunnville
and 18 grandchildren (five married) and one great-grandchild.

An open house in their honor will be held on Wednesday, April 8, 1998, from 2-4 p.m., in the fellowship hall of the Riverside Chr. Ref. Church, Wellandport Road, Wellandport, Ont. Best wishes only, please.
Home address: R.R. #2, Canfield, ON N0A 1C0

Congratulations to Jerry and Mary Drenth (nee Vanderheide) on their 60th wedding anniversary!

Den Ham — Jellyby
the Neth. — Ont.
1953 — April 2 — 1998

With thanksgiving to our heavenly Father, we announce the 45th wedding anniversary of our parents and grandparents

BERT and JOHANNA OOSTERHOF
(nee OVERWEG)

We praise our loving Father for His faithfulness shown to them all these years. It is our prayer that He will bless them with many more healthy and happy years together.

Congratulations and much love from your children and grandchildren:
Leo & Grace — Brockville
Len, Chad, David
Henry & Evelina — Jellyby
Karen, Loraine, Steven, Emily
Alex & Julie — Jellyby
Keri, Michelle, Jodi, Eric
Gary & Corina — Kingston
Courtney, Amanda, Bethany, Garrison
Diane & John Vande Meent — Bowmanville
Jeffrey, Daniel
Annette & Robert Schreuders — Dundas
Stephanie, Michael
Paul & Wilma — Williamsburg
Brandon, Rachel, Kyle

Through all these years their confession of faith has never waivered and that has been a living testimony to all of us.
Home address: R.R. #4, North Augusta, ON K0G 1R0.
Phone (613) 924-2846

Smithers, B.C. — Mission, B.C.
1958 — April 23 — 1998

"In all your ways acknowledge Him, and He will make your paths straight" (Prov. 3:6).

With much joy and thankfulness to our Lord, we share with you the news that our parents

ANDY and ANN BEERDA
(nee BRONSEMA)

will celebrate their 40th wedding anniversary.

We thank them for their love, support and guidance, and pray that God will continue to bless them in years to come.

Congratulations from your children and grandchildren.
Bob Beerda — Nelson, B.C.
Laureen McMyn — Lac La Hache, B.C.
Justin, Travis
Stephen & Doreen Beerda — Smithers, B.C.
Vanessa, Jeremy, Stephanie
Catherine Beerda — Port Coquitlam, B.C.
Nathen

Open house on **April 13th** at the Maple Ridge Chr. Ref. Church, from 2-4:30 p.m.
Home address: #17-9960 Wilson Street, Mission, BC V4S 1B3

Anna Paulowna — Chatham
the Neth. — Ont.
1938 — April 12 — 1998

With praise and thanks to God, we announce the 60th wedding anniversary of

CORNELIUS and MARTHA VANHELDEN
(nee DRAGSTRA)

Thanks Mom and Dad for all your goodness and love, from all your children, grandchildren and great-grandchildren
Peter & Jean VanHelden — Chatham
Mark & Anita, Ken & Daniella, Neil & Debbie, Steve & Holly (fiancée)
Martha & Peter Visser — Orillia
John, Marcy & Joe, Bob & Sheri, Annette & Mark
Willy & Albert Martens — Thornhill
Brian & Yvonne, David & Liz, Allen & Carol, Paul & Susan
John & Cher VanHelden — Chatham
Dawn & Steve (fiance)
Cindy & Eric (friend)
Alice & Suso Bach — Trenton
Deanna, Miranda & Adrian (friend), Melanie, Jeffrey
plus 14 great-grandchildren.

Open house will be held at First Chr. Ref. Church, Tweedsmuir Ave., Chatham, Ont., on **April 11**, from 2-4 p.m. Best wishes only please.
Address: 42 Devonshire Rd., Chatham, ON N7L 2S1

Take action!
Place an ad in our
Business Directory.

Classifieds

Obituaries

Idskenhuizen, Fr. Beilen, Dr. the Neth. the Neth.
Oct. 28, 1900 - March 3, 1998
Lord's Day One

The Lord took to his eternal home our dear father, grandfather, and great-grandfather

AGE DE HAAN

He was predeceased by his wife, Cornelia Mink-deHaan, in 1979.
A. Veldboom-de Haan & J. Veldboom (deceased) — Beilen, the Neth.
H. Boekee-deHaan & J. Boekee — Orono, Ont.
K.J. deHaan & G. deHaan-Stevens (deceased) Hoogeveen, the Neth.
F. deHaan & J. deHaan-Mulder — Ancaster, Ont.
M. Vogelzang-deHaan & G. Vogelzang — Slagharen, the Neth.
J. deHaan & C. deHaan-Treffers — Hamilton, Ont.
L. Hunse-deHaan & H. Hunse — Beilen, the Neth.
A. Maat-deHaan & L.R. Maat — Beilen, the Neth.
And grand- and great-grandchildren.
Funeral service took place on Saturday, March 7, 1998, from the Gereformeerde Kerk in Beilen, the Neth.

Loenersloot Richmond
the Neth. Ont.
Jan. 30, 1910 - Feb. 24, 1998

"I know that my Redeemer lives. I am the resurrection and the life, He who believes in me will live even though he dies, and whoever lives and believes in me will never die" (John 11:25,26).
On Feb. 24, 1998, the Lord took home our dear husband, father and grandfather

JOHAN (JOHN) DULLEMOND

in his 89th year.
We, his family, thank God for the many wonderful years we had together.
Loving husband for 61 years of Janna (Alblas).
Dear father of:
Connie & Ralph DeKleine — Brockville
Peter Dullemond — Richmond
Casey & Ruth Dullemond — Sarsfield
Joe & Mary Dullemond — Richmond
Audrey & Gerben Gazendam — Stittsville
Loving "Opa" of 13 grandchildren and 10 great-grandchildren. Survived by one brother in Canada and three sisters in the Netherlands.
Correspondence address:
Mrs. J. Dullemond, 6605 Franktown Rd., Richmond, ON K0A 2Z0

Miscellaneous

ONE TO ANOTHER
Christian companion magazine.
Hundreds of readers Canada-wide.
Single issue $5.
Write to:
#12 923 2nd Ave. S.
Lethbridge, AB T1J 0C7

Obituaries

"He gathers the lambs in His arms, and carries them close to His heart" (Is.40:11).

PATRICIA GRACE HOGETERP

infant daughter of Henry and Joyce (Van Gurp) Hogeterp, of Centreville, N.S., died on March 1, 1998, at the Valley Regional Hospital.
She is survived by brothers, Roland, Jesse; sister, Kaitlyn, all at home, paternal grandparents, Mr. and Mrs. Ralph Hogeterp, Centreville, N.S., maternal grandparents, Mr. and Mrs. Harry Van Gurp, Belmont, Ont.
She was predeceased by an infant brother, Henry Theodore.

Dear Baby Girl,

Who were you?
We never had a chance
To really say Hello.

Would you be blond or brunette?
Brown-eyed or blue?
Quiet or jolly?

Patricia Grace
We were waiting to see you
But not this way.

Your eyes are closed
Your tiny mouth open
As if about to cry.

But we never heard you
And so now
We will cry for you.

Were you in pain?
Was my sickness passed on to you?
Was it sudden death or slow agony?

Why? How? When?
Questions, but no answers —
Not yet.

(Written by Joyce Grace Hogeterp, in remembrance of our stillborn infant daughter, Patricia Grace.)
"Now we see but a poor reflection as in a mirror, then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Cor. 13:12).
Correspondence address: Henry and Joyce Hogeterp, R.R. 2, Centreville, NS B0P 1J0

Obituaries

Rosenburg Bloomfield
the Neth. Ont.
Aug. 5, 1903 - Feb. 17, 1998
Psalm 62: 1, 2, 5, 8
My soul finds rest in God alone.

Peacefully, the Lord called unto Himself

JOHN VAN VLIET

of H.J. McFarland Memorial Home, formerly of Bloomfield, Ont., in his 95th year.
Predeceased by his wife Ann in 1981.
Dear father of:
Paul & Eva Van Vliet — Bloomfield, Ont.
Patricia Van Vliet — Picton, Ont.
Jean & Koen Grootenboer — Murillo, Ont.
and Opa of seven grandchildren and 11 great-grandchildren.
Funeral service was held on Feb. 19, 1998, at Bethany Chr. Ref. Church, in Bloomfield, Ont., Rev. Harrison Newhouse officiating.
Correspondence address: Paul Van Vliet, R.R. 2, Bloomfield, ON K0K 1G0

Teachers

BOWMANVILLE, Ont.: Durham Chr. High School has a **possible opening for a full-time position in English and art.** A major in English is preferred. The position would begin with the 1998/99 school year. There is a **second possible position in French and physical education.**
Durham Chr. High School is located on the eastern side of metropolitan Toronto in the town of Bowmanville, Ont.
Please call or write to:
Fred Spoelstra, Principal
Durham Chr. High School
340 Scugog Street, R.R. #1
Bowmanville, ON L1C 3K2
Phone: (905) 623-5940
Fax: (905) 623-6258

Look for our Calendar of Events on page 19...

Teachers

SMITHERS, B.C.: Due to continued growth and expansion **Bulkley Valley Chr. School** will need to fill the following positions for September 1998:
Primary teachers (Grade 2 or 3)
Middle School teachers
(Grade 6, 7 or 8)
French teacher (Grades 7 to 12)
A French or music background would be an asset in grades 2 through 8. Please contact:
Mr. John Bronsema, Principal
Bulkley Valley Chr. School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (250) 847-4238
Fax: (250) 847-3564

FT. McMURRAY, Alta.: Ft. McMurray Christian School needs a **teacher for Grade 7/8 and part-time administration** for Sept. 1998. Knowledge of CTS, computers, P.E. an asset. We also need a **teacher for Grade 5/6.** Knowledge of music, French, learning resource an asset.
Please address resume to:
Mrs. Saxon Morgan
Ft. McMurray Chr. School
101 Tundra Dr.
Ft. McMurray, AB T9H 5A4
Phone: (403) 743-1079

LONDON, Ont.: London Parental Chr. School invites experienced teachers to apply for a **part-time Kindergarten position** for September. Expertise in music would be an asset. Please send a letter of application, statement of faith and resume to:
Mr. Herb Goodhoofd, Principal
LPCS
202 Clarke Road
London, ON N5W 5E4
We look forward to hearing from you.

RENFREW, Ont.: Renfrew and District Chr. School requires a **primary teacher for grades 1 to 4** for the 98-99 school year. This class consists of approx. 12 students. For more information please contact: **Rick or Joyce Hultink at (613) 432-2239.**
Please send your resumes, including your philosophy of Christian education to:
Rick Hultink, Ed. Comm.
P.O. Box 868
Renfrew, ON K7V 4H3
Deadline for applications is May 1, 1998.

Job Opportunities

Full-time salesclerk for rural hardware and farm supply store. Must be energetic and self-motivated with good communication skills. Knowledge of residential and commercial plumbing and heating supplies an asset. Send resume to **Wellandport Home Hardware, Box 100, 5157 Canborough Rd., Wellandport, ON L0R 2J0, Fax: (905) 386-6918.**

Teachers

CAMBRIDGE STATION, N.S.: Kings Co. Chr. School situated in the Annapolis Valley of Nova Scotia has an opening for a **full-time teacher** beginning August 1998. We are a parent-run school with an enrolment of approx. 75 students in grades primary through 9. Christian teachers' certificate and experience required. An interest in assistant administrative duties and French definite assets. Send letter of interest and resume to:
Alice Van Hattem,
Ed. Comm. Chair
R.R. 2
Cambridge Station, NS
B0P 1G0

CHATHAM, Ont.: Chatham Chr. High School invites applications for **possible openings** in a combination of at least two of the following areas: math, computer, science, art, French, music and phys. ed.
Please send applications to:
Mr. John Van Pelt, Principal
90 Park Ave. E.
Chatham, ON N7M 3V4
Phone: (519) 352-4591
Fax: (519) 352-3476

BRAMPTON, Ont.: John Knox Christian School invites applications for a **Grade 7** teacher preferably with 2-5 years experience. Please direct inquiries and/or applications to:
Hilda Roukema, Principal
82 McLaughlin Road South
Brampton, ON L6Y 2C7
Phone: (905) 451-3236
Fax: (905) 451-3448

AYLMER, Ont.: Immanuel Chr. School invites applications for **an opening in a junior grades classroom** due to a maternity leave from September to April with the possibility of becoming full-time. The successful candidate will also teach intermediate music, assist with the school band and conduct the school choir.
Send resume package to:
Mrs. Marianne Vangoor
Immanuel Christian School
75 Caverly Road
Aylmer, ON N5H 2P6

LACOMBE, Alta.: Lacombe Chr. School, approx. 371 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **junior high social studies - language arts position** (1 year maternity) and possible upper elementary positions. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:
Martin Folkerts
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531
Fax: (403) 782-5760

Classifieds

Teachers

DUNNVILLE, Ont.: Dunnville Chr. School invites candidates to apply for a **possible opening in the Junior Division** for the 1998-1999 school year. The ability to teach French and a working knowledge in computer technology will be regarded as an asset. D.C.S. is a well-established, growing school, in a pollution-free, semi-rural setting, but close enough to urban centres in the Niagara Peninsula.

As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities.

If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:

Mr. A.J. Vanderstoel
Dunnville Chr. School
R.R. #1, Dunnville, ON N1A 2W1
Phone: (905) 774-5142
Fax: (905) 774-5519
E-mail: arievon@mergetel.com

LACOMBE, Alta.: Central Alberta Chr. High School seeks a **part-time teacher (.5-.75)** for 1998/99 as a result of adding a second grade 12 class to our high school. **We may also need a permanent full-time position.** Consider joining an encouraging society, which together with an excellent staff, works to provide an education rooted in the Reformed tradition to 120+ high school students. We invite those with experience and/or expertise in computer/business education, and/or art/humanities to apply. However, we will consider all applicants who are willing and able to teach a variety of core subjects. An ability and interest in coaching an extra-ricular sport would be an asset. Applicants should preferably be graduates of a Christian college and/or have teaching experience in a Christian high school. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to:

Jack Vanden Pol, Principal
Central Alberta Chr. High School
22 Eagle Rd.
Lacombe, AB T4L 1G7
Phone: (403) 782-4535
Fax: (403) 782-5425
E-mail: cach@telusplanet.net

KITCHENER, Ont.: Laurentian Hills Chr. School invites applications for a **possible full-time primary position** for the 1998-1999 school year beginning in September. Please send your resume on or before **March 28** to:

Mr. Luke Janssen, Principal
Laurentian Hills Chr. School
11 Laurentian Drive
Kitchener, ON N2E 1C1

Job Opportunities

The Society for Christian Education in Southern Alberta
in Lethbridge, Alberta

invites applications for the following positions for the 1998/99 school year:

Immanuel Christian Elementary School
1 - Grade 2 teacher
1 - Grade 5 teacher (0.5 position)
Contact: Mr. Henry Ronda, Principal
2010 - 5th Avenue North
Lethbridge, AB T1H 0N5
Phone: (403) 317-7860

Immanuel Christian High School
1 (possible) - Food and Fashion Studies teacher (0.65 position)
1 (possible) - Junior High P.E. (0.25 position)
Contact: Mr. Mike Hoyer, Principal
802-6 Avenue North
Lethbridge, AB T1H 0S1
Phone: (403) 328-4783

Teacher Vacancies

Due to enrolment increase, program development, and facility expansion, HDCH invites applications for **qualified teachers in French, vocal music, mathematics, and girls' P.E. for part-time and full-time positions.** Applications received before March 31, 1998, will receive preferential consideration.

Hamilton District Christian High School
Jim Vanderkooy, Principal
92 Glancaster Road, Ancaster, ON L9G 3K9
Fax: (905) 648-3139; Phone: (905) 648-6655

Science/Math Teacher

The **Smithville District Christian High School** is in need of a **science/math teacher**; an other combination of geography and Bible is also a possibility. Our mission is to offer a Christ-centred education which enables students to develop their talents for service in all areas of God's Kingdom.

Send your letters of application to: Marc Stroobosscher, Principal
Smithville District Chr. High School
6488 Smithville Road, Smithville, ON L0R 2A0
Phone: (905) 957-3255; Fax: (905) 957-3431

Covenant Christian Reformed Church
Winnipeg, Manitoba
is seeking a

PASTOR

to provide leadership/direction, and who can assist our congregation articulate a vision for the 21st century. We are looking for an individual who will lead the congregation in a blend of traditional and contemporary worship, and who is an effective preacher/teacher, enabling the members to relate their faith to their daily lives. Our congregation has a caring membership of 145 families (625 individuals) open to be led in their walk with the Lord. The congregation worships in a beautiful and functional facility that was erected two years ago. Affordable Christian education from K-12 is available. If you are interested in a new challenge you may request the church's church profile, and any additional information from: **Ken Folkers, Search Committee Chairperson, 3 Maxim Bay, Winnipeg, MB R2G 2T6. Phone: (204) 668-8650.**

Job Opportunities

SUPERINTENDENTS NEEDED

Bethany Christian Residences of London, Ont., is seeking applicants for its 61-unit Christian seniors home beginning **June 1, 1998.** Along with regular superintendent duties, applicants should be prepared to promote Christian community among the residents. If interested please contact **Mr. John Vanderweg** immediately for further details at **(519) 660-0310.**

Business Opportunity

Looking for a **Diesel Equipment Mechanic** (preferably licenced), to partly or entirely buy out retiring owner of mobile truck-transport-equipment repair business (established over 15 years). Home + 5 acres available near Hwy. 401. OAC - Ideal for younger energetic reliable couple who want their own business. Present owner willing to assist up to three months if necessary. Capital investment required.

Call 1-613-392-0091 for details and appointment.

The King's University College in Edmonton, Alberta, has an opening for a

Vice President

Administration and Finance

The King's University College is an independently governed Christian institution offering university degree programs in the humanities, social and natural sciences, education and business. With a current enrollment of over 500 students, it employs 60 full-time faculty and administrative staff, as well as many part-time. It has an annual budget of $6 Million. Since 1993, it operates in a new facility in suburban Edmonton, encompassing 18,000 square meters of building space on eight hectares of land. The institution is expected to grow in enrollment and program offerings over the next years.

Reporting to the President, the Vice President (Administration and Finance) will provide professional leadership to the University College as a senior administrator and financial manager. The position requires ability to provide strategic planning, development of institutional policy, as well as day-to-day management and supervision in the areas of financial services, information technology services, facilities management, and ancillary services. The University College's management style is collegial and client-oriented. The position requires flexibility as well as creativity as the institution functions in a continually changing educational environment.

The successful candidate will have a professional accounting designation or equivalent relevant university degree. He/she will have significant administrative and financial management experience, good interpersonal and supervisory skills, and well developed communication skills. Familiarity with on-going developments in information technology, as well as experience with word-processing, spreadsheets, and database management is essential. Familiarity with facilities management will be a definite asset.

Men and women with these qualifications as well as a commitment to Christian higher education are encouraged to apply. Assent to the Statement of Faith of the University College is a requirement for the position. Salary range for the position is $51,000 - $63,000 per annum.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents of Canada. The position will be available on or after July 1, 1998.

Applicants are asked to submit their applications, together with three references, before **May 1, 1998**, to: **Dr. Henk Van Andel, President, The King's University College, 9125 - 50 St., Edmonton, AB T6B 2H3; Phone: (403) 465-8302; Fax: (403) 465-3534; e-mail: hvanande@kingsu.ab.ca**

THE KING'S UNIVERSITY COLLEGE
Christian University Education

The Lighthouse

The "Closet" thrift store is eager to employ **a dynamic, self-starting individual with a background in retail to manage the operation.** The "Closet" is located in the heart of Toronto in the Annex. All proceeds are donated to the Lighthouse Multicultural Community Centre.

If this opportunity appeals to you, please forward a resume in confidence by April 15, 1998, to: **The Closet Thrift Store, c/o The Lighthouse, 1008 Bathurst Street, Toronto, ON M5R 3G7, attention: Ms. Carol Griffioen.**

Classifieds

Miscellaneous

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* Secondary Girls Counsellor
* Secondary Band/Choir

Teachers must be committed Christians and certifiable by the BC College of Teachers.
Send letter of application, resume and statement of faith to:

Bill Helmus, Elementary Principal
Pacific Christian School
671 Agnes Street
Victoria, BC V8Z 2E7
Phone: (250) 479-9365
Fax: (250) 479-3685

John Messelink, Secondary Principal
Pacific Christian School
654 Agnes Street
Victoria, BC V8Z 2E6
Phone: (250) 479-4532
Fax: (250) 479-3511

Teacher Vacancies

Immanuel Christian High School has a definite opening for 1998-1999 in Junior High teaching Science (Grade 9), Math (Grade 9) and Phys-Ed and health (grades 7, 8 and 9). Coaching is also expected with this position. Please send applications to:

Mike Hoyer, Principal
Immanuel Christian High School
802-6th Avenue North
Lethbridge, AB T1H 0S1
Phone: (403) 328-4783; Fax: (403) 327-6333
E-mail: hoyer@agt.net

Orangeville Christian School
invites applications for the position of

TEACHING PRINCIPAL

as well as **possible teaching positions in the primary and junior divisions.** Please submit your resume to:
Mr. Bill Prins, Chairman
Orangeville Chr. School
P.O. Box 176, Orangeville, ON L9W 2Z6
(519) 941-3381

"Embraced by the Light"

Conference on the Awareness and Prevention of Abuse
Date: April 18, 1998: 8:30 a.m. - 3:30 p.m.
a.m.: Covenant Players Drama Team
p.m.: Keynote address by **Annette Dekker**
(marriage and family therapist)
Place: Westmount Chr. Ref. Church,
405 Drury Lane, Strathroy, Ont.
Registration fee: $15 (includes lunch)
Pre-registration by phone requested.
Contact: **Tessa Tjoelker (519) 245-0253, or MaryAnn Kingma (519) 245-0139. E-mail: jmkingma@execulink.com**

Miscellaneous

INTERIM PASTOR

Due to the illness of Pastor Norm Prenger, **Christ Community Christian Reformed Church of Victoria**, B.C., is seeking an interim pastor to the end of 1998. Interested pastors are encouraged to inquire immediately by contacting:

The Interim Pastor's Search Committee
c/o Rick West, Fax: (250) 652-4720
or e-mail: HRWW@TNET.NET

Events

Liberation Choir in Concert

Conductor: Willem van Suijdam
Accompanist: Lucas Chorosinski
Guest Soloist: Colleen Greidanus

Friday, April 3, 1998, 8:00 p.m.
Covenant Christian Reformed Church, **St. Catharines, Ont.**
278 Parnell Road
For tickets call: Chuck Dijkstra (905) 934-3600

Saturday, April 4, 1998, 8:00 p.m.
St. George's Anglican Church, **Guelph, Ont.**
99 Woolwich Street
For tickets call: Menno Van Harten (519) 824-1646
or Jayne VanAnkum (519) 638-2451

Saturday, April 18, 1998, 8:00 p.m., Belleville, Ont.
St. Andrew's Presbyterian Church
Church Street and Victoria Avenue

For tickets call: John Kloosterman at (705) 745-1403

Tickets can also be obtained from any choir member.
Tickets in advance $10.00 — At the door $12.00

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May 1, 2 - Sarnia - (519) 344-7469
May 4, 5 - Blyth - (519) 523-9300
May 6 - Owen Sound - (519) 371-2833
May 7 - Lindsay - (705) 324-9111
May 8, 9 - Mississauaga - (905) 306-6100
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Teachers

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has **potential openings** in the following areas: **primary classroom; primary music; middle school classroom (grades 6-10)** with a physical education background. Please send your resume to:
Ron Donkersloot, Principal
Vancouver Christian School
3496 Mons Drive
Vancouver, BC V5M 3E6
No applications by fax, please.

SARNIA, Ont.: Sarnia Chr. School invites applications for a **full-time position (50% resource - 50% classroom).** In addition there may be **possible openings at the intermediate level.** Additional qualifications in French or instrumental music would be a definite asset. Please submit your applications to:
Mr. Pete Weening, Principal
Sarnia Chr. School
1273 Exmouth Street
Sarnia, ON N7S 1W9
Phone: (519) 383-7750
Fax: (519) 383-6304

ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a definite **part-time Science position** for the 1998-99 school year. We are seeking a teacher who can demonstrate a love for God, for students, and for the study of science. Please send resume and letter of application to:
Ted Harris, Principal
Beacon Chr. High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
Fax: (905) 937-1130

OTTAWA, Ont.: Ottawa Chr. School is interested in applications for a **possible junior position and a half-time Grade 3 position.** This is to commence Sept. 1998.
We have a school of 180 students from Junior Kindergarten to Grade 8. Please submit your resume to:
Mrs. Henni Helleman, Principal
Ottawa Christian School
2191 Benjamin Ave.
Ottawa, ON K2A 1P6
or fax to (613) 722-5836

WOODBRIDGE, Ont.: Toronto District Chr. High School will have a new **full-time teaching position** available beginning August 1, 1998. Qualifications in physical education and music are desirable. Please send resume, vision statement, and list of references to:
Ren Siebenga
TDCH
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
E-mail: siebenga@pathcom.com

There will be no issue on April 10, 1998

Classifieds

Events

NEDERLANDSE PAASZANGDIENST

Wij nodigen U uit voor onze Nederlandse Paaszangdienst op **Zondag, 12 April 1998** 7.30 n.m., in de Emmanuel Reformed Church 170 Clarke Street, North **Woodstock**, Ontario
Na de dienst is er gelegenheid om vrienden te ontmoeten onder het gebruik van een kop koffie of thee.

Events

Church News

Christian Reformed Church

Calls declined:
— Nobleford, Alta., **Dr. Warren H. Lammers** of Platte, South Dakota.
— First CRC, Guelph, Ont., **Rev. Henry Kranenburg** of Brockville, Ont.

Available for call:
— The Council of First CRC, Taber, Alta., would like to convey to all C.R. churches that **Pastor Bernard Dykstra** is available for a call. Pastor Dykstra may be contacted at 540 Morton St., Sumas, WA 98295. Phone: (360) 988-0195.

Vacation

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Events

Men In Praise Festival — April 25, 1998

The "Crusaders" Male Choir will host the annual "Men In Praise Festival" this year. The festival will be held in the **Agincourt Pentecostal Church, Agincourt, Ont.**, D.V., on **Saturday, April 25, 1998, at 7:30 p.m.** Seven southern-Ontario Christian male choruses will be participating, with about 350 men blending in harmony. The event is expected to be booked to capacity, so we recommend you get your tickets early. To obtain your tickets, please contact one of the male choir members you know, or phone **John Ponsen at (519) 941-7036.** You can also order tickets at this e-mail address: **jjponsen@beeline.ca** Price of the **tickets** is **$10 each.** To order in Toronto, call **John Hekman at (416) 223-6047.**

40th Anniversary Thanksgiving Celebration

All former graduates, friends and staff are invited to join **John Knox Christian School Society** of **Wyoming**, Ont., in celebrating its 40th anniversary. Get re-acquainted at a dinner and celebration to be held at Wyoming fair grounds on **Thursday, April 30, 1998, at 6:30 p.m.**
Cost is $15.00 per ticket and a special thanksgiving offering will be held. For tickets call:
Alice Pool at (519) 845-3226 or Bill Nywening at (519) 845-3129.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

March 27 WLU Early Music Ensemble performs Buxtehude cantatas, 8 p.m., Maureen Forrester Recital Hall, Wilfrid Laurier University, **Waterloo**, Ont. Info.: (519) 338-3214.

March 27 A special evening of praise in celebration of the Year of Jubilee — 50th anniversary of Maranatha CRC, **St. Catharines**, Ont. At 7:30 p.m. "Worship the King," is an uplifting, praise-filled experience which blends "beloved Scripture, inspiring hymns and spectacular award-winning photography" for the whole family. Presented by The Int. Bible Society. Plan to attend! Info.: (905) 934-0631.

March 27-28 Fortieth anniversary celebrations, Maranatha CRC, **Cambridge**, Ont. Special service March 29 at 10 a.m. Info.: (519) 623-0985 (#)

March 28 See contemporary musician Darrin Berg live at "The Forum," **Cambridge**, Ont. (1001 Langs Drive). Info.: (905) 264-0676 (#)

March 30 A "Reading" by Dordt College's James C. Schaap, 8 p.m., Redeemer College Art Gallery, **Ancaster**, Ont.

March 30 Jonathan Oldengarm's organ graduation recital, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Info.: (519) 338-3214.

March 31-April 4 The RC Theatre Dept. announces its theatre tour in southern Ontario of Raymond Louter's mainstage performance "Stranger in the Land," a compilation of stories of Dutch immigrants taking place during and shortly after WWII. RC Auditorium dates: **March 31:** 8 p.m. (preview); **April 1-12:** noon (matinee); **Apr. 2, 3, 4:** 8 p.m., at Redeemer College, **Ancaster**, Ont.

April 3-4 Combined concert by the 75-voice Georgetown Children's Chorus (leaving Apr.30 for a concert tour in the Netherlands) and Hamilton's Ambassadors Male Chorus (directors: A. Dale Wood and Harold de Haan). **April 3:** 7:30 p.m., Holland Chr. Homes, **Brampton**, Ont. **April 4:** 7:30 p.m., First CRC, **Hamilton**, Ont. Info.: (905) 389-2104 (#).

April 3-4 Liberation Choir concerts. Conductor: Willem van Suijdam. Accompanist: Lucas Chorosinski. Guest soloist: Colleen Greidanus. **April 3:** 8 p.m., Covenant CRC, **St. Catharines**, Ont. Info.: (905) 934-3600. **April 4:** 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Info.: (519) 824-1646 or 638-2451 (#).

April 4 CLAC's 40th National Convention, Days Inn, Airport Rd., **Mississauga**, Ont. Theme: "Standing Firm... Prepared for Change." Day-time session 10:30 a.m. - 4 p.m. Evening banquet at 5 p.m., with featured speaker John Sutherland, professor at B.C.'s Trinity Western University. Info./tickets: (905) 670-7383.

April 4 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Heritage Christian School, **Jordan**, Ont. Tickets/Info.: (519) 283-6285 (#)

April 4 Spring concert by the OCMA (Leendert Kooij, director), 8 p.m., King St. United Church, **Trenton**, Ont. Info.: (613) 392-3020 (#).

April 12 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke St. N., **Woodstock**, Ont. (#)

April 15 The R.C. Concert Choir will perform its spring tour repertoire at 8 p.m., Redeemer College Auditorium, **Ancaster**, Ont. Works by Handel, Grotenhuis, Schreck, Lotti, Byrd and Roberts. Info./tickets: (905) 648-2131.

Miscellaneous

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Secular humanism out of date, say profs

... continued from page 1

Ayala also objects to the Pope's stance against birth control, which she says has led to increased suffering in poor, largely Catholic countries, where big families sometimes suffer from poverty and high infant mortality.

HAC has about 2,000 members across Canada who represent "the whole spectrum" of society, says Ayala. Members include intellectuals and professionals but also taxi drivers and housewives, she notes. HAC has local chapters across the country, publishes a quarterly magazine, and sometimes organizes demonstrations on issues of concern.

Agree on social issues

HAC members are in agreement on many social issues, such as abortion, but disagree on some issues, such as gun control, says Ayala. Urban members of HAC tend to support gun control while rural members are against it.

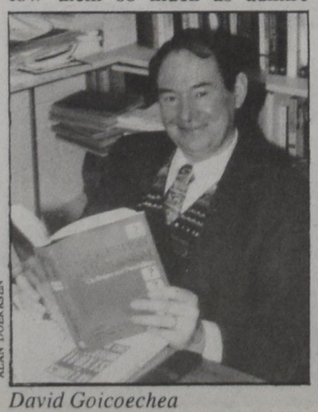
Members of HAC tend to agree that it's alright to hold different standards of morality "as long as they don't infringe on others' rights," says Ayala.

Recently, HAC has begun offering secular weddings and funerals. In order to be an officiant at such a ceremony, someone needs to be a member of HAC, to have a humanistic outlook on life, and to take a training seminar.

Although HAC offers such ceremonies, Ayala insists that humanism "is more a philosophy than a religion. We don't believe in a supreme deity. We don't have any fixed rules."

A religion after all

HAC members have an appreciation for historical humanists such as Epicurus, Charles Darwin and Bertrand Russell, but Ayala asserts, "We don't follow them so much as admire them. We don't venerate anybody."



ALAN DOERKSEN

David Goicoechea

COURTESY HUMANIST ASSOCIATION OF CANADA

A Humanist Association of Canada conference held in Guelph, Ont., in June 1995. Front row, fourth from the left is Henry Morgentaler, HAC founder.

Al Wolters, CC columnist and a professor of Bible and Greek at Redeemer College, challenges HAC's views. HAC's humanism is a religion, he says, because "they are committed to basic principles they cannot prove." He sees their brand of humanism as being "an old-style, 19th century philosophy. It's very much out of tune with the times.... In universities, this is increasingly under attack."

Wolters believes that some members of HAC undoubtedly grew up in Christian environments and "have an axe to grind" against Christianity. But he notes that humanists in the Netherlands, in contrast, are respectful of religions.

Although HAC states its support of equality and human rights, Wolters observes, "They don't believe in the equality of people's convictions. They want to impose their convictions on everyone else. It's the old-style assumption of neutrality — repressing people with a different point of view."

While HAC criticizes religions for stifling human development, Wolters asserts, "To say, in general, Christianity has been repressive is not true. Christianity, wherever it has gone, has done much for the emancipation of women. Generally, it has led in many ways to betterment of people."

But Wolters adds that he disagrees with the Pope's view on contraception.

Although HAC wants to replace religion with secularism, Wolters says humanism and Christianity are not mutually exclusive. He notes that John Calvin, for instance, was called a humanist because he was interested in studying Greek and Roman writings.

"A version of the humanist creed [which Wolters rejects] dominates biblical studies," says Wolters. For 250 years, many biblical scholars have believed the Bible should be studied from a religiously neutral point of view, he explains.

Missing the dialogue

David Goicoechea, a philosophy professor at Brock University in St. Catharines, also takes issue with some of HAC's stands. He has met members of HAC and he presented a paper at an HAC meeting in Toronto four years ago.

Goicoechea agrees that HAC's approach is "becoming a bit dated." These days, he says, there is increasing dialogue going on between religious and scientific communities. "The anti-religious humanists are being left behind. Many so-called fundamentalistic religions are appreciating science and many scientists are finding spiritual inclinations and would like to discuss these more."

He observes, "The greatest originators of science, Copernicus and Kepler, were religious people." Such religious figures as Thomas Aquinas were humanists, and "in the Middle Ages, humanism was seen as a very important part of Christianity."

Goicoechea believes HAC is trying to replace religion with secularism. It conducts weddings and funerals because "they see these moments of passage as very important to people, so they would like to have a secular way of celebrating these."

Examining HAC's stand on equal rights, Goicoechea sees a contradiction between this and their policy of replacing religion. "They are universalist, but I don't think they want to protect all individuality. It seems they want a universalism of conformity. Universalism that only believes in conformity has something philosophically wrong with it. It should not only appreciate the equality of all humans but [also] the uniqueness of all humans."

In contrast, he says, the Roman Catholic Church has a policy of universalism in dialogue with people of other beliefs.

News Digest

Homeless women get spa treatment

TORONTO — Homeless and disadvantaged women were given a rare treat on March 6, when a Toronto church offered them manicures, massages and haircuts. The special treatment was part of an International Women's Day celebration put on by agencies working with homeless, mentally ill and drug-addicted women, reports the *Globe and Mail*.

About 200 women came in from the streets or shelters to be entertained by comedians, singers and dancers, eat cold cuts and banana bread, and enjoy the touch of masseuses and hairdressers.

The event was conceived two months ago by front-line social agencies and the newly amalgamated Addiction and Mental Health Services Corporation — known by some in the field as the "Shrink-n-Drink."

Schnapps improves health

SWEDEN — While the French say a glass or two of red wine a day can be a health tonic, Sweden has its own elixir: a snifter of schnapps.

In March, Sweden's Medical Research Board said that women between 50 and 60 and men over 40 could reduce their risk of heart and artery disease if they drank a few ounces of schnapps a day, reports *Reuters*. The research also showed that a snifter or two could be more beneficial for health than red wine.

Calgary chocolates world's best

CALGARY — It's official: Calgary's Bernard Callebaut is the best chocolate maker in the world. This month he became the first North American to win the Grand Prix of Artisan Chocolate Makers at the International Festival of Chocolate in Roane, France, reports the *Globe and Mail*. The prize, based on the look, texture, taste and snap of the confection, is awarded by two juries: one of professional confection makers and another from the public. Callebaut moved from his native Belgium to Calgary in 1983. Since then, his business has expanded throughout Canada and the U.S., but the chocolates are made exclusively in Calgary.